Current Anecdotes

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Lights on Scripture Texts.

By J. A. DENTON, Vacaville, California.

HATING FATHER AND MOTHER.

Luke 14: 26. (256)

While discussing this passage one day I noticed that a beam of sunlight had fallen upon a mass of glowing coal in the grate, and where the sunlight fell the bright redness was turned into absolute blackness. "Ah!" thought I, "there is the meaning of this passage. As the glowing coal appears black beneath the far more intense light of the sun, so Christ asks that the light of our love for him should be so intense as to render our earthly loves even as hatreds in comparison. In reality, although the red coal appears black under the sunlight, it is still as hot as before, yea, hotter than before, because of the added heat from the sun. So our love for friends and relatives, though it should appear as hatred beneath our love for Christ, will not be quenched but added to, and rendered deeper and purer."—H. Stanley.

THE LIGHT OF THE WORLD. (257)

Matt. 5: 14.

A traveler visiting the lighthouse of Calais said to the keeper, "But what if one of your lights should go out at night?" "Never! impossible!" he cried. "Sir, yonder are ships sailing to all parts of the world. If tonight one of my burners were out, in six months I should hear from America or India, saying that on such a night the lights of Calais lighthouse gave no warning, and some vessel had been wrecked." Would that all Christians felt as deeply the responsibility that rests upon them as lights in the world.—C. E. World.

THE HEAVENS DECLARE THE GLORY OF GOD. (258)

Psa. 19: 1.

We cannot in this life fully comprehend the glories that surround the throne of God. But we see enough of the beauty of this world to suggest to us how incomparably glorious the beauties of the heavenly world must be. A little Swedish girl was walking with her father one night under the starry sky. Looking up to the sky, she said: "Father, I have been thinking that if the wrong side of heaven is so beautiful, what will the right side be?"

SIMON, THE LEPER. (259)

Matt. 26 : 6.

While there is no more glorious doctrine to preach to sinning men than that of the possibilities of repentance and reformation, the expensiveness of such a proceeding is not to be overlooked. A dark past can never be wholly outlived. And men who have ceased to partake of the revels of sin find themselves forced to keep on paying the bills for past indulgence. The man who had gotten so far away from the time when he was under the awful scourge of leprosy that he had taken his place in society as a giver of the feasts, was still called "Simon, the leper." "My sinful life looks more dreadful to me than it did the day I forsook it," said a reformed man. "I have been healed of the disease but I must continue to carry the scars." Simon must have devoutly rejoiced that he had been freed from his leprosy, but it is probable that he none the less devoutly wished that he had kept clear of its contamination.—The Lookout.

GRACE TO HELP IN TIME OF NEED. (260)

Heb. 4 : 16; Deut. 33 : 25.

Jesse Pullen, a reformed and converted drunkard, was trying to lead to Christ one of his old drinking companions, and when the latter expressed a fear that he would not hold out, Pullen said: "You know that I run a little steamer in the summer. I don't wait until I get up steam enough to carry me across the Sound before I start. The boiler wouldn't stand it. It would blow the boat all to pieces. But when I get about twenty pounds of steam, I sing out: 'All right, captain; go ahead.' Down in the hold I have plenty of coal and as fast as we use up the steam we make more; and so we go across the Sound, though we never have more than twenty or thirty pounds at any one time. Now the Lord Jesus does not start us off with grace enough for a whole lifetime. Poor human nature couldn't stand it, I suppose. But he wipes out all our past sins with his mercy and gives us just grace enough for one day's duty. But, mind you, he provides plenty of fuel to make more grace, even the Bible and

prayer and the Holy Spirit; and so all the way along the voyage of life we have grace to help in time of need."—H. W. Pope.

THROUGH THE "STRAIT GATE."

Matt. 7 : 13. (261)

An expert on bees says that the bee in its earliest state of existence is shut up with a store of honey in a hexagonal cell closed with a capsule of wax. The bee consuming this food becomes too large for its cell and prepares to escape. Between it and liberty, however, stands that capsule of wax, through which, after a painful process of striving, it finally forces a passage and finds itself possessed of wings. In the process of struggling through, the delicate membrane by which its gauzelike wings were bound to its sides gets rubbed away, and the wings are able to unfurl themselves. On one occasion a moth managed to get into the hive. It did no damage to honey or bees, but contented itself with eating off the wax capsules by which the cells were sealed. The result was that the young bees had a very easy time of it. The door stood wide open and they had nothing to do but walk out into the hive; but they appeared amid their brethren and sisters without wings. They were therfore useless and were stung to death and their bodies thrust ignominiously out of the hive.

Through much tribulation we must enter into the kingdom of God. How often we shrink from painful experiences, not knowing that by these we are to be delivered from our fetters and acquire the wings that will sustain us on missions of usefulness!

TO YOU (262)

Acts 13 : 26.

A minister having to preach in the city jail, was accompanied by a young man of fine mind and cultivated manners, but who was not a Christian. As the minister looked at the audience, he preached to them Jesus with so much earnestness as deeply to impress his companion. On their return home, the young man said: "The men to whom you preached today must have been moved by the utterance of such truth. Such preaching cannot fail to influence." "My dear young friend," answered the minister, "were you influenced? Were you impelled by the words you heard today to choose God as your portion?" "You were not preaching to me, but to your convicts," was quickly answered. "You mistake. I was preaching to you as much as to them. You need the same Saviour as they. For all there is but one way of salvation. Just as much for you as for these poor prisoners was the message of this afternoon. Will you heed it?" The word so faithfully spoken was blessed of God.—Spurgeon.

ALL THAT SHE HAD. (263)

Mark 12 : 44; Luke 21 : 4.

The minister made an appeal to his congregation for money to help a mission church away off in the mountains. He saw that he had failed and that the people were not going to give what he desired. He felt sad and grieved. Away in the back part of the house sat poor little crippled Katie. She loved Jesus and had given him her heart. She was touched by the appeal for money to help carry the story of her blessed Jesus to the children who had never heard about him.

She had no money. Suddenly a happy thought flashed across her mind. She had promised Jesus that all she had she would give him. She had nothing she could give but her little crutches by her side. She looked at them a moment and then said: "I'll give my crutches." The minister took them forward and laid them on the table. He was deeply stirred with emotion. Tears were in the eyes of many. After a little he said: "Who will help me to buy these little crutches back for little Katie?" Katie, in her earnestness, had forgotten all about how she would get home, or how she would move about without her crutches. One man spoke up and said: "I will give a hundred dollars." And they kept on giving one after another till the little crutches were covered with money and promises, and that night the preacher raised over five hundred dollars for his mission church.—Rev. Giles M. Peak.

WITH YOU ALWAYS. (264)

Matt. 28 : 20.

When Napoleon Bonaparte had gained his great bloodless victory at Ulm, the news was brought to him that his navy had been shattered at Trafalgar. He sighed heavily and remarked, after a pause: "Well, I can't be everywhere." Not so with the Captain of our salvation. He can be everywhere and he has promised his soldiers that "I am with you alway, even unto the end of the world."—Z. T. Sweeney.

COALS OF FIRE ON HIS HEAD.

Rom. 12 : 20. (265)

I once took a nugget of gold to be assayed. I found that it was not enough to subject the metal in the crucible to the greatest heat from under the pot; it could not melt it into fluid until the charcoal was put on the top of the crucible as well as under it. "Thus," said my friend, "the Christian is bidden to soften down and subdue his hardest adversary, in a scriptural metaphor taken from our trade. 'If thine enemy hunger, feed him,' etc., for in so doing 'thou shalt heap coals of fire on his head;' that is, effectually melt and subdue him."—J. B. Owen.

ACCORDING TO ITS KIND.

Gen. 1 : 11, 12. (266)

A plant or tree never forgets itself. Cheat it out of its root, and its stem remains faithful. I can show you a mountain ash in full bloom; but on the top of it you will see a strange little cluster of pear blossoms. A twig from a Seckel pear tree was, two or three years since, ingrafted there. It had a hard time in uniting itself to the alien ash; but it loved life, and so at length it consented to join

itself to the transplanted forest tree. It was weak and alone, but it kept its law. The roots of the mountain ash blindly reaching in the ground and imbibing its juices knew nothing of the little orphaned twig above that waited for its food; but they could not cheat it of its law. Up to a certain point of a certain bough the rising fluids came under the law of the mountain ash, and there they found a gateway guarded by an angel that gave them a new commandment, "Thus far, mountain ash, beyond Seckel pear." Spring bathes the ash with its own peculiar bloom, summer hides the little foreign branch from sight by redundant foliage, autumn hangs the tree with scarlet berries, but among them you can see a cluster of Seckel pears. In this is seen the impress of a divine will, which causes each individual to perpetuate itself after its kind.—Selected and Condensed.

AS AN EAGLE—SO THE LORD.

Deut. 32 : 11. (267)

Rev. Wm. J. Long tells an incident that interprets and illumines this verse. A mother eagle had tried in vain to tempt her little one to leave the nest on a high cliff. With food in her talons she came to the edge of the nest, hovered over it a moment so as to give the hungry eaglet a sight and smell of food, then went slowly down to the valley, taking the food with her and telling the little one to come and he should have it. He called after her loudly and spread his wings a dozen times to follow. But the plunge was too awful; he was afraid and settled back into the nest. She soon returned without food and renewed her efforts to induce him to leave the nest and partly succeeded. He sprang to the ledge above but flapped back into the nest and could not be induced to leave it. Suddenly the mother swooped down upon the nest and destroyed it. He was afloat now in spite of himself and flapped lustily for life. Over him, under him, beside him hovered the mother on tireless wings, calling softly that she was there. But he was so frightened that he fell faster and faster and was likely to be dashed to pieces. Then the old eagle shot under him and as his despairing feet touched her broad shoulders, he righted himself and she dropped from under him, leaving him to come down on his own wings.

PARDONING POWER. (267½)

The career of a remarkable adventuress has lately been checked in Cleveland. During the past decade she has succeeded in securing about a quarter of a million from individuals and banks. Because of loans made to her, banks are on the verge of ruin, carrying down with them the savings of many a lifetime of toil. Elderly persons face age penniless, and youths must leave college for lack of funds.

It has transpired that some fourteen years ago this woman under another name was convicted of forgery and sent to the penitentiary for ten years. She remained there about three years and then the governor was persuaded to pardon her. She was thus set free to pursue her career of rascality. It would have been a greater mercy to herself, as well as others, if she had been kept in the penitentiary.

Unlimited pardon from punishment is not always true mercy.

Cut Gems.

By G. W. Plack.

GENTLENESS. (268)

Prov. 15 : 1.

After Mr. Harvey produced his wonderful steel plate armor, inventors of projectiles endeavored for some time, in vain, to make a shot that would penetrate it. The hardest, toughest shots would be destroyed on impact with the face of the plate. By an extraordinary and paradoxical device a shell was finally rendered capable of passing through a ten-inch Harveyized plate. The inventor simply placed a cap of soft steel on the point of the shell.

It is a human impulse to meet wrath with wrath, hardness with hardness; but both in morals and physics experience proves that a little gentleness accomplishes more than unyielding rigidity.—Rev. C. J. Dole.

ASPIRATION. (269)

Luke 15 : 17, 18; Phil. 3 : 13, 14.

Walter Scott tells us how gypsies stole the noble's child, carried him to a foreign land, left him to grow up in ignorance, and made the heir to an estate and a titled name hew wood and draw water. But all the time some memory burned in the child's heart. The boy wakened from dreaming of a fair, sweet face bending over him, from dreaming of the wide halls of a great manor house. So it is with man. He is an exile and he has wandered far. Yet he was born under the shadow of the throne and reared for the purple. The vision of the glory he has known, but lost, ever haunts and torments him.—Newell Dwight Hillis, D.D.

GRANITIC PRINCIPLES. (270)

2 Cor. 7 : 10; Heb. 6 : 1.

As great blocks of granite or bricks are laid in soft mortar and then harden into one solid structure, so when repentance, godly repentance, softens and renders pliable our spirits, it is then that gospel principles can be laid into righteous character and can harden into granitic strength and endurance.—P.

LOVE GREATER THAN CREED.

Rom. 12 : 9, 10. (271)

Dr. W. A. Mackay in his "Pioneer Life in Zorra" tells this instance of the old fashioned catechising of the minister in his pastoral visits: "On one occasion a boy who had been

specially trained by his mother in good manners was being examined on the passage, 'All have sinned.' 'Now, my boy,' said the minister, 'does that mean that everyone of us has sinned?' probably wishing to lead his catechumen on to the sinlessness of Christ. The boy hesitated, fearing that an affirmative answer might cast a reflection on the character of the minister. But on a repetition of the question he replied: 'Everyone has sinned except yourself and the elders.' The boy saved his politeness at the expense of his theology." May there not be some less vital theological points which might profitably be ignored for the graces of Christian unity and co-operation?

LOVE CASTS OUT FEAR.

Col. 3 : 2. (272)

Alberto Santos-Dumont says: "Many times, as I have floated in a balloon, I have been attacked by dizziness similar to that experienced when sitting on the outside ledge of a lofty window. Yet at an altitude ten times as great I felt not the least reluctance to walking along the light framework of my airship. I have never known of anybody's becoming dizzy from looking out of a balloon at a great height." It is possible for one to live so near to heaven that the things of earth are of small account and lose their power to annoy or distress.

FORWARD, UPWARD. (273)

Heb. 12 : 1, 2.

Up, my drowsing eyes!
Up, my sinking heart!
Up to Jesus Christ arise!
Claim your part
In all raptures of the skies!

Yet a little while,
Yet a little way,
Saints shall reap and rest and smile
All the day;
Up! let's trudge another mile!

—Christina Rossetti.

MOLE OR LARK, WHICH?

Jno. 16 : 33. (274)

"How stupid life is!" said the mole.
"This earth is a dull, dirty hole!
I eat, I dig and I store;
But I find it all a bore!"

The lark sang high in the blue:
"How sweet is the morning dew!
How clear the brooks, how fair the flowers.
I rejoice in this world of ours!"

Which would you be of the two?
I side with the lark—don't you?

—Priscilla Leonard.

Illustrations on Prayer.

By S. A. Wilson.

ACQUAINTED WITH GOD.

Jas. 2 : 23; Gen. 5 : 24. (275)

There was an old Bible woman in Leicester, England, whose custom it was to carry flowers to the hospital, and talk about their souls to patients, nurses and even doctors. One of the doctors standing in the doorway one day remarked, "Do you believe God will hear your prayer? I'm hard up. If I asked him would he send me five pounds?" The old lady answered, "If you were introduced to the Prince of Wales, would you put your hand in his pocket at once?" "No," he said, "not till I knew him better." "You will need to be a great deal better acquainted with God before you can expect such an answer as you wish." But we may be so well acquainted with God that it will be perfectly natural to bring to him, as to our nearest and best friend, every need of our souls.—S. S. Times.

FORGIVE AS WE FORGIVE.

Mark 11 : 25; Matt. 6 : 14, 15. (276)

Judge Knowlton's only son forged his name. When it was discovered by the father, he agreed to keep the secret if his son would that very night leave the country and the wife and child he had dishonored. He left on the midnight train and at noon next day took a steamer for Europe. He wrote months afterward a pathetic appeal for forgiveness, but the father tore it up and threw it in the fire. That very night his son's little Gladys came to the judge, asking that she might say her prayers to him and "ask questions" the nurse would not answer. With a great love for the child, half-orphaned by her father's folly and sin, he consented. The child knelt at his knee.

"'Our Father who art in heaven'—grandpa, does that mean he's evrybody's father?' "Yes, my dear, so it says." "He must have some very naughty children, grandpa; does he love them, too?" Little Gladys did not see the spasm of pain which passed over the face that bent over her as Judge Knowlton answered, "I suppose he does." "Of course, fathers always love their children, even if they are naughty, 'cause they're fathers," prattled the child. The prayer proceeded: "'Forgive us our trespasses as we forgive them that trespass against us;'—what are trespasses, grandpa? Nurse said, 'Never mind what they are; hurry up and get to bed.' but I want to know what are trespasses?" "Wrong-doings, sins," replied the man, as his hands took a firmer grip upon the arms of his chair. "Has anybody ever trespassed against us, grandpa?" was the next question. Gladys wondered that her grandfather did not answer. A little hand on his arm aroused him, and the question was repeated: "Has anybody ever trespassed against us, grandpa?" "Yes, shamefully, cruelly," spoke the man, forgetting for the moment everything but his own wrongs. Gladys clapped her hands. "Oh, I'm so glad; then God knows just how to forgive us. I was so afraid nobody had tres-

passed against us so's we could forgive them and show God how to forgive us. But he knows, doesn't he, grandpa? He'll forgive us just as we forgive them. Let me say it again." And kneeling once more beside her grandfather's knee, she repeated with great earnestness, "Forgive us our trespasses as we forgive them that trespass against us." The arrow shot by the childish hand went straight to its mark. Long after the little archer lay smiling in her peaceful sleep it rankled in the heart of the man who, try as he might, could not ignore it. "Forgive us as we forgive," he murmured over and over again, as he paced the floor with clasped hands and bowed head. The struggle was long and fierce, but as the light of the morning crept in, the once hard, stern, unforgiving father looked up into his Father's face and said: "Forgiven, as I forgive." The ocean cable never throbbed with a sweeter message than it bore that day to the repentant wanderer, who, as he read the welcome words, "Come home," arose with a great joy and set his face toward his father's house.—Christian Herald.

DEAD-PRAYER OFFICE. (277)

Rom. 2 : 13; Jas. 2 : 14.

The prayer that has power with God must be prepaid prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead-letter Office. There is what may be called a Dead-prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions. No farmer is such an idiot as to look for a crop of wheat unless he has ploughed and sowed his fields. In prayer we must first be sure that we are doing our part if we expect God to do his part. When a minister was called on to pray in a missionary convention he first tossed a coin into the plate and said, "I cannot pray until I have given something." He prepaid his prayer. For the churches in these days to pray. "Thy Kingdom Come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God never defaults; but he requires that we prove our faith by our works, and that we never ask for a blessing we are not ready to labor for.—T. L. Cuyler.

ANSWERED PRAYER. (278)

Jer. 33 : 3; Psa. 107 : 6.

A company of Covenanters had been pursued by their persecutors until their strength was exhausted. Reaching a hill which separated them from their pursuers, their leader said: "Let us pray here, for if the Lord hear not our prayer and save us, we are all dead men." He then prayed: "Twine about the hill, O Lord, and cast the lap of thy cloak over puir Saunders and these puir things!" Before he had done speaking a mist rose up about the hill, and wrapped the devoted little band about like the very cloak of the Lord he had prayed for. In vain their enemies sought to find them, and, while they were wearying themselves in the effort, an order came which sent them on an errand in a different direction.—A. T. Pierson, D.D.

DENIED, YET ANSWERED.

2 Cor. 12 : 8, 9; Eph. 3 : 20. (279)

When Augustine in his home in Carthage resolved to visit Rome, his mother wished to prevent him from going. He resorted to a trick to carry out his plan. One evening he went to the seashore and his mother followed. There was a chapel dedicated to the memory of the martyr Cyprian and he pressed her to spend the evening in the church of the martyr while he accompanied a friend on board a ship to say farewell. While she was there in tears, praying and wrestling with God to prevent the voyage, Augustine sailed for Italy and his deceived mother next morning found herself alone. In quiet resignation she returned to the city and continued to pray for the salvation of her son. Though meaning well, yet she erred in her prayers, for the journey of Augustine was the means of his salvation. The denial of the prayer was, in fact, the answering of it. Instead of the husk, God granted rather the substance of her petition in the conversion of her son. "Therefore," said he, "O God, thou hast regard to the aim and essence of her desires, and didst not do what she then prayed for, that thou mightest do for me what she continually implored."—Selected.

ANSWER YOUR OWN PRAYER.

Jas. 2 : 17; Jas. 1 : 22. (280)

There are people whose prayers are not answered because they expect God to do not only his part but theirs, too. Oh, the earnest and fervent prayers I have heard for the conversion of sinners by people who wouldn't lift a finger to help forward the cause they so earnestly advocated! How far do you think such prayers reach?

Such petitions are about as sensible as the attitude of the small girl who was discovered by her mother prone on her stomach in the middle of a muddy garden path. She was urged to get up, but refused.

"I'm waitin'," she placidly remarked.

"What for?" cried her mother.

"For God to pick me up," the young person answered. "I falled down and I pwayed God pick me up, and he doesn't do it vewy quick." Her mother explained to her that she might lie there all day before God worked a miracle for her lazy little self, that he had given her sturdy arms and legs, an intelligent brain, and the power of picking herself up, and he expected her to answer her own prayer.—War Cry.

PRAYER HISTORICAL. (281)

Psa. 116 : 1, 2.

A vast historical experience lies behind the practice of prayer. Millions have lived and died in the belief that God does hear and answer the prayers of his people. Men and women today are just as sure that God has

heard their prayer as they are of their existence, and this is not a new thing in the history of the world. Prayer is not an expedient discovered yesterday for making men happier; it is older than Christianity. If it had been outworn, men would have found that out long ago; if it were of no use, men would have dismissed it from their practice. It is not like the phonograph or wireless telegraphy, something belonging to the present generation and to that alone; the best and the noblest of men and women have fully and earnestly believed in prayer. I make that point because I am appealing to the man of the world, and I ask your respect for a practice which is not new. Anything which has justified itself for twenty centuries or throughout the whole of human history must have value, and it must have value in experience, or the best of mankind would not have indulged in it long.—Rev. R. J. Campbell.

HOLINESS AND PRAYER. (282)

1 Tim. 2 : 8.

No one will refuse to identify holiness with prayer. To say a man is religious is to say the same thing as to say he prays. For what is prayer? To connect every thought with the thought of God. To look on everything as his work and his appointment. To submit every thought, wish and resolve to him. To feel his presence, so that it will restrain us even in our wildest joy. That is prayer. And what we are now surely we are by prayer. If we have attained any measure of goodness, if we have resisted temptations, if we have any self-command, or if we live with aspirations and desires beyond the common, we shall not hesitate to ascribe all to prayer.—F. W. Robertson.

FIRST FORGIVE. (283)

Matt. 6 : 12.

A poor, ignorant colored man, who had been a slave, came to a missionary and asked to be taught to pray. She began to teach him the Lord's Prayer, sentence by sentence, explaining it to his entire satisfaction until she came to the one on forgiveness. "What dat mean?" said he. "That you must forgive everybody, or God will not forgive you." "Stop, teacher; can't do that," and he went away. After vacation he appeared, saying, "Now go on wid de prayer. I dun forgive him. Ole massa once gib me five hundred lashes, and hit me wid a crowbar, an' trow me out for dead, and I met him on de street, an' wouldn't speak at him, but today I met him, an' said, 'How d'ye?' Now go on wid dat prayer."—Selected.

DAILY WANTS. (284)

Mark 11 : 24, A. V.

A friend of mine knelt to say his evening prayer when he was a little youngster. His antipathy to bread was so strong that he couldn't be induced to eat it. The petition for daily bread was to his little soul an empty and hollow mockery. But he was very fond of "mush." So he amended it one night by saying, "And give us this day our daily 'mush.'" His mother corrected him, but, with the convincing logic of which four-year-olds are such complete masters, he said:

"I don't want any bread—what's the use of praying for things you don't want?"—Selected.

PRAYER. (286)

Prayer is the soul's sincere desire,
Unuttered or expressed,
The motion of a hidden fire,
That trembles in the breast.
—Montgomery.

He prayeth best who loveth best.
—Coleridge.

Leave not off praying to God: for either praying will make thee leave off sinning; or continuing in sin will make thee desist from praying.—Fuller.

Prayer is the rope up in the belfry; we pull it and it rings the bell up in heaven.
—Christmas Evans.

Search through the world, we still shall find,
That wide as spreads the ambient air,
The common language of mankind,
In peril, want, or woe, is prayer.
—Anon.

Man is:
"An infant crying in the night,
An infant crying for the light;
And with no language but a cry."

NO TIME TO PRAY. (287)

No time to pray!
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin,
Needs not to pray?

No time to pray!
'Mid each day's dangers, what retreat
More needful than the mercy seat?
Who needs not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide,
No time to hear!
—Selected.

Smartie—"You see me queer the professor. I'll make him own up there's one thing at least he doesn't know."

Smartie (to professor)—"Will you please tell me, Mr. Wyse, who was Cain's wife?"

Professor—"Cain's wife, Mr. Smartie, was Adam's daughter-in-law."

Some Prayers.

The criticism is made that those ministers who offer so-called extemporaneous prayers really offer the same prayer each Sabbath morning. Careful reading of prayers expressed in other men's words increases one's power of voicing the longings and aspirations of the hearts of the great congregation. It is difficult to offer prayer in Sunday School so that thoughts and words are intelligible to children. We give a prayer as actually uttered by the teacher of a large primary class in this city.

A PRAYER. (288)

O Eternal Light, infinitely surpassing all that thou illuminatest, let thy brightest beams descend upon my heart and penetrate its inmost recesses! O purify, exhilarate, enlighten and enliven my spirit, that with all its powers it may adhere to thee in raptures of triumphant joy, for there is no hope nor refuge for me but in thee, O Lord, my God! Amen.

Thomas à Kempis.

A LAST PRAYER. (289)

[Written by Helen Jackson ("H. H.") four days before her death.]

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls thy leaders give.

In outskirts of thy kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast,
Let me, repentant, work for thee!

PRAYER OF A BLIND MAN. (290)

Lord, give me the blessing of Jacob—his best blessing—his power to bless!

. . . Make it impossible for me to stay at the top of the ladder, even though that be heaven! Send me down the golden stair, down to the pillows of stone, down to the limbs which are languid, down to the souls which are sad! Send me with a breath of Eden; send me with a flower of Paradise; send me with a cluster of the grapes of Canaan! Send me to the hours which precede the daybreak, those darkest hours which come before the dawn!

Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have lifted, to the leper whom none have touched, to the bereaved whom none have comforted! Then shall I have the birthright of the first born; then shall I have the blessing of the mighty God of Jacob.

—George Matheson.

PRAYER FOR GUIDANCE. (291)

O God our Father, who dost exhort us to pray, and who dost grant what we ask, if only when we ask we live a better life, hear me, who am trembling in this darkness, and stretch forth thy hand unto me; hold forth thy light before me; recall me from my wanderings; and, thou being my guide, may I be restored to myself and to thee, through Jesus Christ. Amen. —St. Augustine.

PRAYER FOR SAFE LODGING. (291½)

Lord, support me all day long of this troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and my work is done. Then in thy mercy grant me a safe lodging, and a holy rest, and peace at the last. Amen. —Unknown.

ACTUAL PRAYERS IN A SUNDAY SCHOOL PRIMARY CLASS ROOM. (292)

Children repeated:

Before my words of prayer are said,
I'll try to think to Whom I pray,
I'll close my eyes and bow my head,
And try to mean the words I say.

Teacher prayed:

Dear Father in Heaven, we thank thee for thy love to each boy and girl, and for thy care during each day of the week, and for all thou hast given us; and we thank thee because thou art a friend to little children and we want to please and obey thee each day. Help us to do right and not wrong things and to remember that even if mamma does not see us when we do wrong, God sees and is very sorry. Wilt thou bless each boy and girl and all the papas and mammas and the brothers and sisters in the home. We ask these things for Jesus sake.

All repeated, "Our Father," etc.

A BUSINESS PRAYER. (293)

Rom. 12 : 17 A. V.; 2 Cor. 8 : 21 A. V.

The Earl of Hopetown, in Scotland, has an old brass-bound, leather-covered ledger which he prizes very highly.

It belonged to John Hope, the founder of the family, who kept a shop in Edinburgh two hundred years ago.

The first entry in that ledger reads as follows: "O Lord, keep me and this buik honest!"

If every merchant since had adopted John Hope's practice there would certainly be a much higher standard of commercial morality than at present exists in the business world.—The Lutheran.

THE BEST PRAYERS. (294)

Luke 18 : 13.

That prayer of an unhappy queen: "Oh, keep me innocent! Make others great!" that prayer of a great saint, "Give me, O Lord, a noble heart, which nothing earthly can drag down!" that prayer of a sinful yet saintly king, "Teach me to do the thing that pleaseth thee, for thou art my God. Let thy loving spirit lead me into the land of righteousness"—those are among the best prayers I know.—Canon Farrar.

MORNING PRAYER. (295)

Psa. 3 : 5.

O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it, I would commit eye, ear and thought to thee. Do thou bless them and keep their work thine, that as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when my mind cannot conspicuously turn to thee to commit each particular thought to thy service. Hear my prayer, for my Redeemer's sake. Amen.

—Thomas Arnold, of Rugby.

AN EVENING PRAYER. (296)

Psa. 4 : 8.

Go with each of us to rest: if any dream, be their dreams quiet; if any awake, temper to them the dark hours of watching; and when the day returns, return to us our sun and comforter, and call us up with morning faces and with morning hearts—eager to labor, eager to be happy, if happiness shall be our portion, and if the day be marked for sorrow, strong to endure it.—Robert Louis Stevenson.

Matthew's Gospel from Life in Matthew's Land.

Ghosn el Howie, Shweir, Mt. Lebanon, Syria.

THE FLIGHT INTO EGYPT. (297)

Matt. 2 : 13.

The flight of Joseph into Egypt is a fact which harmonizes thoroughly with what is known of the relation of the land of the Pharaohs to this country.

Some ten centuries before Joseph's time, Jeroboam, the son of Nebat, fled from Palestine to Egypt and put himself under the protection of Shishak, for fear of Solomon, king of Israel (I Kings 11 : 40), and before and since Egypt has afforded shelter, as it does today, to persons who sought to escape from oppression, as well as to many who fled from justice.

Even before the British occupation in 1883, when Egypt was really a part of the Turkish Empire, many people, for reasons just and unjust, fled from Turkey to the Nile valley and lived there secure, and today many a Turkish subject is living in Egypt who does not dare set foot on Syrian or Ottoman soil. This is particularly true of some editors of periodicals and newspapers, and it appears that modern Herods are able to do no more than prohibit their publications from entering Palestine and other parts of Turkey.

In I Kings 11 it is stated that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt and that Pharaoh gave him a house, land and victuals, and when King Jehoiachim sought to put Urijah the prophet to death, the latter was afraid and fled and went into Egypt (Jer. 26 : 21). Thus it cannot escape the attention of the thoughtful that the narrative of St. Matthew is far removed from romance and legend and is in perfect accord with the facts of both ancient and modern times.

Bethlehem, Joseph's starting point, lies on the main road from Palestine to Egypt via Hebron and Beersheba and in less than two days he could pass through the latter place and thus be easily in the desert and beyond the reach of Herod and ten days more would bring him within the borders of Egypt proper, where at that time his countrymen were numerous and influential and ready to give welcome and substantial assistance to fugitive Jews from the land of Israel.

Notwithstanding present-day sea facilities, Bethlehem, Hebron and Beersheba still maintain land intercourse with Egypt. Near the village of Matarieh, over an hour's walk from Cairo, is the "Virgin's Tree," an old, very large, wide-spreading sycamore fig-tree. Tradition states that the Holy Family, after crossing the desert, reposed under the shade of its branches.

A very ancient tradition has it that when the infant Jesus entered the land of Egypt the idols thereof prostrated themselves or fell from their places, as Dagon had fallen before the ark in Gaza, but whether this beautiful and prophetic tradition be true or not, it is certain that soon after the resurrection of the Lord, the Gospel of Christ obtained many victories over the heathenism of Egypt during the life of St. Mark and famous Egyptian Christians, such as Clement and Origen, continued to deal deadly blows to Egyptian idolatry and infidelity.

DEATH OF THE INNOCENTS. (298)

Matt. 2 : 16.

"Slew all the children that were in Bethlehem."

Not a long time ago the subject of a competitive examination was announced to students at a famous university. One of the competitors, Herod to the core, to secure, as he thought, the defeat of all rivals, used and then destroyed all parts of the reference books in the library which bore on the subject of examination.

A prince of Baalbec (ancient Heliopolis) died, leaving a widow and a young son. A brother of the deceased married the widow

and assumed the natural guardianship of his nephew and step-son. When the heir became of age he joined his uncle in a raid against the Turks, their common enemies, and displayed so much skill and valor that the uncle felt sure of his fitness to succeed his father. The next day he inveigled him into a stable, stabbed him to death, then told the story to the mother with brutal frankness and gave her the gory steel to wash.

Bible history does record similar horrible deeds by Herod-like usurpers.

The world knows how long and hard did suspicious Saul try to put innocent David out of the way. Joab assassinated two men, Abner and Amasa, from a motive similar to that which moved Herod to slay all the children that were in Bethlehem (2 Sam. 3 : 27; 20 : 10).

"Jeroboam . . . slew all his brethren and divers also of the princes of Israel." (2 Chr. 21 : 4).

"Athaliah destroyed all the seed royal of the house of Judah." (2 Chr. 22 : 10.)

Modern Oriental history records deeds of a piece with those which the Bible records. During a reign of nearly thirty years one of the sultans signed only one death warrant of a criminal and that was under pressure, every other sentence of death passed by the judiciary he commuted from feelings of humanity and aversion to destroy human life, and yet possible rivals to the throne or persons suspected of sedition he exterminated by the thousands with zest.

The massacre of children in Bethlehem which Matthew records here, is in dismal harmony with Oriental practices in similar circumstances, but Matthew's manner of recording it, and his reference to Herod himself, is in bright contrast to the known habits of Orientals.

The conclusion seems inevitable that the pen of Matthew, the Oriental, was controlled, restrained and guided by the Spirit of God, whether we call this inspiration or not, for what Oriental historian could write, "When ye have found him bring me word again, that I may come and worship him also," without adding pages to expose the deceitful villainy of Herod? What Oriental writer could record the massacre Matthew records without introducing some of the black deeds of Herod, such as the murder of his wife and sons and hundreds of others, etc.? Those who have attended Oriental courts and heard how vehemently each party called heaven to witness that the others were liars, will find it easy to believe that among Orientals Jesus only could hear false oaths and perjury (Luke 22 : 61) and look on silently, and only inspiration could have kept Matthew from a digression to tell more truths about the murderer who slew all the children that were in Bethlehem and the coasts thereof.

A young lady applicant for a school out west, says a St. Louis humorist, was asked the question: "What is your position upon whipping children?" and her reply was: "My usual position is on a chair, with the child held firmly across my knees, face downward." She got the school.

Biographical Illustrations.

Washington and Lincoln are not the only great men whose birth occurred in February. The list which follows may furnish suggestions for talks in Junior societies or Sunday School. Some of the most famous anniversaries occur on Sunday. The wandering attention of a youthful hearer can often be fastened by the statement that a certain great man was born so many years ago *today*. There is a whole sermon in the association of the names of Aaron Burr and D. L. Moody.

Other incidents in the lives of Washington and Lincoln were given in the February, 1904, number of Current Anecdotes.

Horace Greeley	February	3, 1811
Felix Mendelssohn	"	3, 1809
Elisha Kent Kane	"	3, 1820
Aaron Burr	"	6, 1757
D. L. Moody	"	5, 1837
William M. Evarts	"	6, 1818
Charles Dickens	"	7, 1812
William T. Sherman	"	8, 1820
John A. Logan	"	9, 1826
William H. Harrison	"	9, 1773
Samuel J. Tilden	"	9, 1814
John Ruskin	"	10, 1819
Thomas A. Edison	"	11, 1847
Lydia M. Child	"	11, 1802
Abraham Lincoln	"	12, 1809
Cotton Mather	"	12, 1663
Charles A. Darwin	"	12, 1809
Susan B. Anthony	"	15, 1820
Philip Melancthon	"	16, 1497
Charles Lamb	"	18, 1775
Nicolaus Copernicus	"	19, 1473
Francois Voltaire	"	20, 1694
George William Curtis	"	21, 1819
George Washington	"	22, 1732
J. R. Lowell	"	22, 1819
Emma Willard	"	23, 1787
George Frederick Handel	"	24, 1685
Victor Hugo	"	26, 1802
William McKinley	"	26, 1844
H. W. Longfellow	"	27, 1807
Mary Lyon	"	28, 1797

LIGHT AND CHEER. (299)

1 John 2 : 10; 1 Cor. 13 : 13; Mal. 4 : 2.

During the long winter of the Arctic regions the ship containing Dr. Kane's expedition was frozen in the ice. The darkness and gloom of the long night depressed the spirits of the sick and prevented recovery. At last the sun arose and shone for a few minutes each day. Dr. Kane thought that if the sick men down in the dark cabin could see the sunlight it would cheer them and perhaps save their lives. He set up some mirrors in such a fashion that the sunlight was reflected from one to another until it was thrown into the gloomy cabin. The bright beams brought hope and new life to the sick and they recovered. The sunlight had brought healing in its beams.

HARMLESS ATTACKS. (300)

1 Pet. 3 : 13; Psa. 23 : 4; Job 5 : 12.

At Yorktown Washington stood watching the troops. One of his aides suggested that he stood in a dangerous place. Washington replied, "If you think so, you are at liberty to step back." Soon a musket ball struck a cannon near and rolled to their feet. Gen. Knox grasped Washington's arm, crying, "Step back. We cannot spare you yet." But

Washington calmly replied, "No harm is done. It is only a spent ball."

Many an attack upon Christianity is only a spent ball, over which it is unnecessary to become alarmed.

STOOPING TO CONQUER.

Jas. 3 : 17; Phil. 4 : 5. (301)

When Benjamin Franklin was a youth he one day called upon Cotton Mather. On coming away he went through a low hall crossed overhead by a large beam. "Stoop, stoop," called Cotton Mather, but Franklin did not understand and gave his head a hard knock.

"Ah, you are young and have the world before you," said Mr. Mather; "stoop as you go through it, and you will miss many hard knocks."

GOOD FOR EVIL. (302)

Rom. 12 : 17; 1 Thess. 5 : 15.

Two gentlemen walking across a little park in Washington saw Mr. Lincoln just ahead of them meet a crippled soldier who was in a towering rage, cursing the government from the President down. Mr. Lincoln asked what was the matter. "Matter," snapped the soldier; "I'm just out of a rebel prison. I've been discharged and I can't get my money." Mr. Lincoln asked for the soldier's papers, saying that he had been a lawyer and perhaps could help him. The two gentlemen stepped behind some shrubbery and waited. The President took the papers from the soldier, examined them, wrote a line on the back, and told him to carry them to the chief clerk at the war department. After Mr. Lincoln had passed on, the gentlemen asked the soldier if he knew who had been talking to him. "Some ugly old fellow who pretends to be a lawyer," was the answer. On looking at the note written on the back of the papers, the soldier discovered that he had been cursing "Abe Lincoln" to his face. He found a request to the chief clerk to examine the papers and, if correct, to see that the soldier was given his pay, signed A. Lincoln.—Ida N. Tarbell, in "McClure's Magazine."

THE RIGHT CENTER. (303)

Phil. 2 : 4; Rev. 4 : 11; 1 Chron. 29 : 11.

For centuries mankind believed the Ptolemaic theory that the earth is the center of the universe. After many years of study and observation, Nicolaus Copernicus developed a new theory, which was printed while he lay on his deathbed. This book set forth this truth: The earth is not the center of the universe; the earth revolves around the sun. This was revolutionary. It has made modern thought and modern science possible.

Many a life needs a revolutionary change of like character. Many a life needs a change of center, needs to find that it is not the center of the universe. Great development is possible only to the man whose life and its interests revolve around the Sun of Righteousness, who has discovered that God and not man is the center of the universe.

Additional illustrations will be found in The Homiletic Year on Decision Day.

How to Use an Encyclopedia.

I would like to say a word as to the use of the volumes of the "Biblical Encyclopedia." See pages 2 and 3. When you have examined the fourfold treatment of the text, and examined the same treatment of the reference texts in the margin, then turn to the indexes 1 and 2 in the volume you are using, look up the subjects of the heads of your sermon, and you will, in most cases, find in the one volume all the illustrative matter you can use. But if what you find is not entirely appropriate (no man with the "Biblical Encyclopedia" need distort or strain to illustrate a point) then carry the same research into the other four volumes. This will result in more illustrative or illuminative matter on a subject and its different phases than you can find in any two or three works. Suppose your subject was Contentment. You examine comment on page 349, Vol. II, Job 20 : 22. After examining the paragraphs on 21-23, you would turn to Eccl. 5 : 13, 14, page 22, Vol. III, and examine comment and also illustrative matter, "Anxieties of Rich"; thence to Jer. 17 : 11 on page 425, Vol. III. Then turn index 1 of Vol. II. and under "Content" and "Contentment" you find nine references in that volume and "Riches" furnishes nineteen references.

Index 2 of the same volume under "Contentment," "Riches and Rich" furnishes 15 references to most excellent illustrations. Thus in one volume alone you have 43 references Extend the research to the other four volumes and you will find upwards of 200 references. This would amount to some twenty pages or enough to preach two sermons on the subject if you used no other words or thoughts than those in the "Biblical Encyclopedia." Certainly we expect no one to do this, we simply mention this as an illustration of our statement that it is a homiletic gold mine and more productive of suggestive thoughts and information than any four Biblical works you can purchase.

"The Christian Advocate" says of the "Biblical Encyclopedia": "The volumes are full of well-selected quotations from almost every writer known as a modern authority on the Bible, besides many representations from secular literature." And "The Outlook": "To preachers they offer a homiletic treasury. Large and praiseworthy labor has been expended in its preparation."

F. M. BARTON.

The "Wedding Manual" is a pastor's handbook whose contents all pertain to marriage. There are various forms for the marriage ceremony; scriptural and devotional extracts, selections from poetry and prose, laws civil and ecclesiastical, relating to marriage; wedding hymns and music, marriage customs and etiquette and matrimonial anecdotes. It is a dainty little volume, with large, clear type, bound in dove-colored leather. "The Wedding Manual: a Pastor's Hand-book." Compiled and edited by G. B. F. Hallock, D.D. F. M. Barton, Cleveland, O.

The Homiletic Year—February.

By Rev. G. B. F. Hallock, D. D.

DECISION DAY—EVANGELISM.

The observance of Decision Day in the Sunday School early in the year, usually in February, has been customary with many Sunday Schools for some years past, and with markedly blessed results. The recommendation of a Sunday in November as a Decision Day was not at all intended to replace the observance of such a day later on. Schools that observed that day in November, and schools that did not, are now planning for a special effort to bring to Christ those in the school who have not openly confessed him. The fact that Christian Endeavor Decision Day occurs on February 5th makes that Sunday a most opportune time for the Sunday Schools' observance of that day. Certainly February ought not to be allowed to pass without such an effort in all our Sunday Schools and churches as Decision Day stands for.

"There are five laws," writes Rev. E. S. Lewis, of Columbus, Ohio, "upon which the observance of Decision Day is based. These are:

"1. The Law of the Harvest. Not all the year is spring time. There is a time to sow and there is a time to reap. There is a time to instruct, to stimulate, to deepen thought, to awaken the imagination, to train the will, to accumulate facts, to form ideals; but there comes another time; a time for the culmination of all these things as means converging upon a common end. There is a time for gathering all these forces together in one supreme act of the will, whereby the general choice of righteousness is made for life and forever, and the soul is given to God in an everlasting covenant. Those who desire to secure this culmination for their pupils may depend upon the law of the harvest.

"2. The Law of the Individual. Every act of the will tends to integrate us. 'The man makes a decision and the decision makes the man.' Every device that facilitates and intensifies right decision tends powerfully toward the perfection of the individual or the salvation of the soul.

"3. The Law of the Spirit. We live and move and have our being in a world of spirits. We are spirits and God's Spirit is regnant about us. He seeks us and waits to co-operate with us and to bring our efforts for souls to their lofty end. This is the domain of prayer. There is a mighty law whereby we may commune with the Spirit and seek his infinite aid. Most appropriately is this aid sought in reference to the truth of his own inspiration and revelation for the souls of his creation. We may pray for Decision Day.

"4. The Law of Influence. In nothing may the teacher's influence culminate as appropriately as in soul winning. For this he should work and pray and live. With but a few brief moments each week at the teacher's command, how can he be held responsible for much in the way of spiritual results? His real work and his greatest success lie in the silent, constant, loving, potent influence that works at close quarters with the naked soul of his pupil. He is first a friend, not an instructor. He inspires the soul, though he may not do much for the understanding. The law of influence works powerfully for Decision Day.

"5. The Law of Example. When one soul makes a decision for Christ every other within its reach is powerfully moved. Nothing seems to rouse the careless soul like this. Many a time, after men have been urged to come to Christ for weeks, in vain, the yielding of one is followed immediately by that of many others. Multitudes testify that they were finally induced to seek the Saviour by the resistless example of their relatives or friends. In this, as in most things, the few lead, the many follow. In the work of Decision Day this law may be depended upon for surprising aid. By the example of one shall many be made righteous."

THE GREAT VALUE OF DECISION DAY.

In the matter of bringing scholars to a decision, Decision Day is of great value. If I were a teacher, I would not wait for Decision Day; I would always be watching, praying, expecting. But many teachers will not; therefore we must supplement their lack of fidelity by appointing Decision Days, and striving to make good the deficiency of the teacher by pushing for definite action on the part of the scholar. That Decision Day, however, which is rushed into without due preparation, is apt to work more injury than good. It must be wisely prepared for; it must be carefully reached; it must be afterward carefully furthered. As an illustration of how this may be done, let me tell you what a minister in New York did last fall. He told all of his teachers he was going to strike for decision on State Decision Day. He held a meeting of his teachers two weeks before and it was my privilege at that time to address them on the matter of child Christian life. He also made an address, and then he said, "I want you all to be much in prayer that God may guide us by the Spirit in this work. The next Sunday's lesson," he said, "is 'The Cities of Refuge.' Whatever you teachers do I want you to end up by pointing to Jesus, the sinner's refuge. That morning I shall preach on 'Children Invited to Christ.' Where parents do not bring children, I want you to bring those in your class and sit with them. At the close of the Sunday School I shall come in and I shall ask all scholars who want to join a class, definitely desiring in that class to confess Christ and be led further, to meet me at the close of the Sunday School. The following Sunday the lesson is, 'Joshua's Parting Advice.' The theme is, 'A Good Choice.' Whatever you teachers do, I want you to emphasize the matter of choice of God now."

In that way the teacher force knew what

he wanted of them, what he was going to do, and what he hoped would be the result. Large blessing followed that careful work of this godly man. I would, therefore, recommend the adoption in many cases of Decision Day, so that what teaching has been rightly given to our scholars may be then focalized and we reach not only comprehension, but decision and action for Christ.—Rev. A. F. Schauffler, D.D.

SUGGESTIONS FOR DECISION DAY.

1. Let the day be fixed in advance and made known to the teachers, that due and careful preparation may be given, but let it not be announced in advance to the school.

2. On the day fixed let all the teachers be assembled for prayer half an hour before the opening of the school. Strong effort should be made to have every teacher present at this fore-meeting, and in it every teacher should offer prayer aloud, however short, for his own class and for the school.

3. Let the lesson be shortened on this occasion, but never entirely omitted.

4. Let all under ten years of age be dismissed or have a meeting of their own, with appropriate exercises for little children in a separate room. On no account should the older scholars and primary children he kept together for Decision Day.

5. After the lesson allow some time agreed upon beforehand for teachers to talk personally with their pupils with regard to the duty of immediate consecration to Christ and of confession of him.

6. Let the pastor make an appeal for decision. It is his place to take this part, but let him be careful not to make it emotional or exciting. Let him tell no pathetic stories and call forth no tears. Men and women may rightly be stirred up, but not children.—Rev. Jesse Lyman Hurlbut, D.D.

SPECIFICALLY PRESSED HOME.

The greatest danger of those who have grown up under religious instruction in home and school is never to come face to face with the call to an act of personal decision and consecration. An annual Day of Decision in all our churches would do incalculable good. Decision itself may not be confined to a particular day; but its urgency may be thus specifically pressed home.—"The Christian," London.

PROMOTES SOUL SAVING.

"The establishment of Decision Day and its already wide observance are indicative of the spirit of true progress in young people's work. The highest keynote of human endeavor is struck in the effort to win souls for the Master, and the secret of true progress is found in the spirit which lies back of the observance of Decision Day.

It is true that every day ought to be a decision day for those who are out of Christ, but the designation of a single Sunday as Decision Day does not preclude soul-saving work throughout the entire year. Rather, indeed, does the observance of the day tend to promote that result, for, as a matter of actual fact, Decision Day is used not only to urge upon the unsaved their duty to decide at once for Christ, but also to impress upon Christians their need of deeper consecration to the service of their Lord and Master."

NOW!

In a certain church, on a summer Sunday, was a Bible class enrolling sixty members. The next Sunday only eighteen were living. Forty-two had gone into eternity. They had learned their last Bible lesson and improved or neglected their last opportunity for salvation. How earnestly would that elder have taught, how earnestly would that class have listened to God's truth, had they known that it was, for two out of every three of them, the last time! The Bible class was in Johnstown, Pa. "The night cometh" for all.

Illustrations for Decision Day.

DON'T DRIFT. (304)

At the narrow entrance of Pictou Harbor an ice-floe grounded. Two boys swept off the snow and skated on the ice for a week. Engrossed in play, and growing confident with time, they did not notice one day that the spring tide had floated the ice and was carrying them out to sea. When at length one of them noticed the widening water between them and the shore, with a warning shout he instantly sprang in and, after a desperate struggle, scrambled up the beach.

The other for a minute watched the lights of home, high up upon the shore, and the dark stream between him and them, growing every moment wider as the ice caught the sweep of the tide. Then with a wild cry he, too, sprang in; but he never reached the shore. That moment of indecision cost him his life.

Engrossed with the work or play of this life, many are unconsciously swept away from eternal life. Now is the accepted time. A moment of indecision may cost you your soul

DON'T WAIT. (305)

Do you recall the loss of the vessel called the "Central America"? She was in a bad state, had sprung a leak and was going down, and she therefore hoisted a signal of distress. A ship came close to her, the captain of which asked, through the trumpet, "What is amiss?" "We are in bad repair and are going down; lie by till morning," was the answer. But the captain on board the rescue ship said, "Let me take your passengers on board now." "Lie by till morning," was the message which came back. Once again the captain cried, "You had better let me take your passengers on board now." "Lie by till morning," was the reply which sounded through the trumpet. About an hour and a half after the lights were missing, and, though no sound was heard, she and all on board had gone down to the fathomless abyss. O unconverted friends, for your souls' sake, do not say, "Lie by till morning." Today, even today, hear ye the voice of God.

NO TOMORROW. (306)

Perhaps there is now a "shy, solitary, serious thought" in your heart about becoming a

Christian. If you let it alone it may fly away like a bird through a cage door left open, and may never come back. Or else a crowd of business cares and plans, or perhaps a pressure of social invitations will flock in, and the good thought be smothered to death. You have smothered just such blessed thoughts before. The thought in your heart is to become a Christian now; and the great bell rings out, "Now is the accepted time; behold, now is the day of salvation." No soul was ever yet saved and no good deed was ever done tomorrow. Be careful, dear friend, lest tomorrow find you beyond the world of probation!—Dr. T. L. Cuyler.

(307)

DECIDING TO PUT OFF DECISION.

Each decision to put off decision of itself gives a triumph to the will in its perverse rebellion; and that inevitably strengthens the grip of vicious indulgence. One's conscience will never be so tender again, after he sears it with so hot an iron. There was a brief little answer once made by Alexander the Great, when they asked him how he had conquered the world; he said, "By not delaying." One hour there is for that man who is just a little anxious for his soul, in which the way is open; there is no promise of any other. And when these unusual solicitudes, these wistful regrets, these desires, so new, although perhaps so vague, arrive, then "the Master is come, and calleth for thee." If you put him away, then wilfulness wins a victory and all the good in you is demoralized. Sin at once rushes in violently and this time becomes heavily intrenched behind new barricades and grows more defiant.

BY AND BY. (308)

A legend is told among the peasants of Southern Russia of an old woman who was at work in her house when the wise men of the East, led by the star, passed on their way to go and seek the infant Saviour.

"Come with us," they said; "we are going to find the Christ, so long looked for by men."

"Not now," she replied; "I am not ready to go now, but by and by I will follow on and find him with you."

But when her work was done the wise men had gone, and the star in the heavens which went before them had disappeared, and she never found her way to the Saviour. And the same sad story could be told of thousands who, like Felix, have said, "Go thy way for this time; when I have a convenient season I will call for thee," but to whom, alas, the convenient season never came.

PUT OFF TOWN. (309)

Did you ever go to Put Off town,
Where the houses are old and tumbledown,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives old man Wait
And his two little boys, named Linger and Late,
With uncleaned hands and tousled hair.
And a naughty little sister named Don't Care.
Grandmother Growl lives in this town,
With her two granddaughters, Fret and Frown;
And old man Lazy lives alone
Around the corner on street Postpone.

Did you ever go to Put Off town
To play with the little girls Fret and Frown?
Or go to the home of old man Wait,
And whistle for his boys to come to the gate?

To play all day on Tarry street,
Leaving your errands for other feet,
To stop or shirk or linger or frown
Is the nearest way to this old town.

NOT YET. (310)

The Parisian mob came around the Tuileries. The National Guard stood in defense of the palace and the comander said to Louis Philippe: "Shall I fire now? Shall I order the troops to fire? With one volley we can clear the place." "No," said Louis Philippe, "not yet." A few minutes passed on, and then Louis Philippe, seeing the case was hopeless, said to the general, "Now is the time to fire." "No," said the general, "it is too late now: don't you see that the soldiers are exchanging arms with the citizens? It is too late." Down went the throne of Louis Philippe. "Not yet" has ruined many a soul and hindered many a noble enterprise.

SEEKING THE LORD AN IMMEDIATE DUTY.

"It is time to seek the Lord."—Hosea 10 : 12.

I. Whom we are to seek. "The Lord.' This implies:

1. That man is removed from God by sin.
2. That man may get near to God by seeking. (Matt. 7 : 7; Eph. 2 : 18.)
3. That it is his duty to do so. (Mal. 3: 7.)

II. How are we to seek the Lord?

1. By repentance. (1) The heart broken for sin. (2) The heart broken from it.
2. By faith. (1) In God (Heb. 11: 6). (2) In Christ (Acts 20 : 21; 2 Cor. 1 : 20).

III. When we are to seek the Lord. Now! "It is time."

1. To some of you these words contain a reproof. You ought to have sought him years ago.
2. For many of you these words contain a warning. (1) You will never have a better time. Facilities for seeking the Lord decrease with delay. The conscience grows more insensible, the heart hardens. The longer the soul's delay the greater the soul's peril. Because of this a special promise is given the young: "They that seek me early shall find me." (2) You may not have another opportunity. How many who have waited and waited for the "convenient season" have been visited with "sudden destruction." "He that being often reproved," etc. (Prov. 29: 1). "It it time."
3. To all these words contain a welcome. "It is time," i.e., it is not yet too late. However long you may have "put off" you are just in time—it may be only just!—Rev. E. D. Solomon.

A WISE RESOLUTION.

"The Lord our God will we serve, and his voice will we obey."—Joshua 24 : 24.

Thus resolved assembled Israel at the earnest exhortation of their aged leader Joshua. It would be well if men generally did the same, for it is—

I. A wise resolution.

1. In view of universal experience. Experience ever teaches the folly and danger of sin—the wisdom and blessedness of the Divine service.

2. In view of the future. Selfish aims and purposes may not be realized—the danger of disappointment is considerable. But if the end of our living be the glory of God, then even though the apparent results may not be as we anticipate, success will be ours. "Our labor is not in vain in the Lord."

3. In view especially of the great hereafter. Those who shall serve God night and day in his holy temple are those who prepare for that exalted and happy state by earnest and faithful service for him here.

II. A noble resolution.

1. Noble because right. The nobility of truth is always striking, especially when it shines forth from the life and action of man.

2. Noble because Christlike. It was his meat and drink to do his Father's will. What nobility to be like him!

REVIVAL WORK AND HINDERING RUBBISH.

Neh. 4 : 10, 11, 15.

Revival work. 1. Its nature. 2. Its importance. 3. Its workers. 4. Its enemies. 5. Its obstructions.—A.

IRRESOLUTION.

"Lord I will follow thee, but," Luke 9 : 61.

I. Lord, I will follow thee, but not yet.

II. "I will," but I will let no one know it. Mark 8 : 38.

III. "I will," but I will first see how others go. Psa. 62: 4.

IV. "I will," but there are so many ways. John 14 : 6.

V. "I will," but I have not sufficient conviction. Acts 24 : 25.

VI. "I will," but I must first make myself better. Matt. 9 : 13.

"If you tarry till you're better
You will never come at all."

VII. "I will," but I do not know how. Acts 16 : 31.

VIII. "I will," but it will affect my worldly position. Matt. 16 : 26.

IX. "I will," but I shall lose my situation. Matt. 6 : 24.

X. "I will," but I am not certain that thou wilt forgive and receive me. Jer. 31 : 34.

XI. "I will," but I cannot do certain things that a profession of religion requires of me. Mark 10 : 21, 22.

XII. "I will," but I will wait God's time. 2 Cor. 6 : 2.

XIII. "I will," but I have not the heart to do it. Psa. 34 : 18.

1. The propensity of an awakened sinner is to put off conviction day after day.

2. The excuses and promises of the sinner are to ease his conscience.

3. Excuses are enough to prevent submission.

4. Are you ready to cast yourself into the arms of Jesus Christ?

—Rev. Edward Schnadhorst.

A CALL TO YOUNG PEOPLE.

"Remember now thy Creator in the days of thy youth." Eccl. 12 : 1.

Solomon a man of wisdom. Trained by a godly father. His youth was spent in the service of the Lord. He was in a position to know whether or not it pays to serve God.

I. Some reasons why we should remember God.

Because:

1. He is our Creator.

2. He is our Preserver.

3. He it is who gave his Son to die for our salvation.

4. He has been bestowing upon us his choicest blessings.

5. He demands that we should remember him.

6. The souls of those who remember God are happy, while the hearts of those who forget him are discontented.

II. Some reasons why we should remember God in our youth.

Because:

1. The Bible tells us that we ought to do so.

2. No one can be sure he will survive the period of youth.

3. There is more pleasure in the service of Christ than there is in the service of the world.

4. If we do not become Christians in our youth there is a probability that we never will accept Christ.

5. If we accept Christ in our youth we can accomplish a great deal more for the Lord than we can if we live in sin until middle life and then become Christians.

While we are young let us accept Christ as our Saviour and become earnest Christians. There is work for young people to do that the older people cannot perform. Shall we not as young people endeavor to do it? "Remember now thy Creator," etc.

—Rev. J. N. Gortner.

THE THREE CHEERS OF JESUS.

Have you heard them?

Commit them to memory, and you will hear them—

When Burdened with Sin—"Son, be of good cheer; thy sins are forgiven."—Matt. 9 : 2.

In Time of Fear—"Be of good cheer; it is I; be not afraid."—Matt. 14 : 27.

In Time of Sorrow—"In the world ye shall have tribulation; but be of good cheer; I have overcome the world."—John 16 : 33.

—Rev. H. W. Pope.

Unusual.

Paul Du Chaillu, the African explorer who died recently, saw a young man deeply under the influence of liquor one night, and to save him the disgrace of arrest took him to his own lodgings and made him as comfortable as possible.

"Shay," said the unsteady one; "whash your name?"

"Paul," replied the explorer, thinking unnecessary to burden him with his full name.

After some moments, his eyes following his benefactor around the room, he said: "Youssh been mighty nish to me, old fellow, and like to ashk one queshion."

"Well, you may ask it."

"Liksh to know 'f ever got any anshwers to them long lessersh you wrote them 'Phesians, Corinpians, Galassians?"

A revival in a western town had brought a cowboy into the fold, whose earnestness and sincere faith put that of those who had been in the way longer in the shade. His great sin had been profanity and occasionally when excited he dropped into the old dialect. One night at prayer meeting someone prayed for the poor and he thought that wasn't specific and that there wasn't enough spirit in the prayer. When he got an opening he started in to pray for Widow Jones. "Send her," he said, "a barrel of flour, a ton of coal, two bushels of potatoes, a barrel of pepper— Hold on, hold on," he exclaimed, as if the order was being filled as he called it off, "that's too blamed much pepper."

"Bredren," said the old colored preacher, "I will read to you de oracles of God from de Scriptures found in Pis-lim-kiv." The which upon investigation was found to be Psalm CIV.

SLIPPED HIS TONGUE.

"A young man," said the visitor, who had been invited by the superintendent to make a few remarks to the boys, "is like a ship on the ocean—as long as the ship is sound, and no water leaks in, she rides triumphant. So with a young man. He may be where there is wickedness; but if he keeps it from leaking in, if he keeps tight—that is—he—if he's always tight, and—and—" And then the visitor realized that he could never make it right, and so he sat down and feebly mopped his face with a red handkerchief.

The foregoing on the value of a sermon reminds me of the student who, after supplying a pulpit, was handed a bill with a coin wrapped inside.

He thrust it in his pocket and did not have a chance to see what he had been given until he was riding home with his sister.

He said: "I suppose the bill must be $5 or $10 and the coin feels like a $10 gold piece."

He was inclined to be angry when he found it was a $1 bill and a quarter.

His sister said, "Now if you were to be honest with them, you would return the bill."

Quotable Poetry.

FOR GOD IS LOVE.

I know not where God's gardens cast
Their blossomed perfume on the air,
Nor where they meet who now have passed
Beyond our sight, but not our care.

With folded hands and brimming eyes
I think of that dear friendly train
Who somewhere, far within the skies,
Some day I pray to see again.

Where is the shining street they walk?
Where grows the sweet eternal tree
Beneath whose gentle shade they talk,
Perchance, of earth and you and me?

No whisper from the winds of heaven
Comes floating down the bright abyss
Across whose heights our faith has striven
To bridge God's other world than this.

Yet this I know, that love is there,—
Since God is love and he abides,
And love encircles those who fare
Beyond the surging of the tides.

—Henry Robinson Palmer.

"AS YESTERDAY."

A sweet young mother fell asleep and died:
She left her children to a stranger's care,
Yet, scarcely had she reached the other side
When all her dear ones gathered round her there.

A Spirit saw the wonder on her face:—
"They lived on earth their rounded lives," it cried,
"But heaven knows naught of measured time or space:—
A hundred years have vanished since you died!"

—Nathan Haskell Dole.

A Sabbath well spent
Brings a week of content,
And plenty of health on the morrow;
But a Sabbath profaned,
Whatever is gained
Is a certain forerunner of sorrow.

THE WORRY OF IT.

It is not the work, but the worry,
That makes the world grow old,
That numbers the years of its children
Ere half their story is told;
That weakens their faith in heaven
And the wisdom of God's great plan.
Ah! 'tis not the work, but the worry,
That breaks the heart of man!

—Somerville Journal.

LIFE.

Forenoon and afternoon and night,—Forenoon,
And afternoon, and night, Forenoon, and—what?
The empty song repeats itself. No more?

Yea, that is Life; make this forenoon sublime,
This afternoon a psalm, this night a prayer.
And Time is conquered and thy crown is won.

—Edward Rowland Sill.

NOTE—The sermon in poem for this issue may be found in the article on "Hymns of a Statesman," the one entitled "Calvary and Sinai," p. 214.

Hymns by a Statesman.

On the front page of the "Christian Endeavor World" of January 12 is reproduced the hymn which Secretary of State Hay wrote for the Christian Endeavor Convention when held in Washington in 1896. It is to be sung again at the Baltimore convention to new and original music. It is most fitting for a convention and the simple faith in the word of God voiced in its lines, coming from a statesman and a scholar, is refreshing when men of so much smaller calibre are playing ping-pong with the Bible and the code of Hammurabi, talking about Johwe, and claiming that the Bible is the product of heathen minds.

Following is the hymn:

Lord! from far-severed climes we come
To meet at last in thee, our Home.
Thou who hast been our guide and guard
Be still our hope, our rich reward.

Defend us, Lord, from every ill.
Strengthen our hearts to do thy will.
In all we plan and all we do
Still keep us to thy service true.

O let us hear the inspiring word
Which they of old at Horeb heard;
Breathe to our hearts the high command,
"Go onward and possess the land!"

Thou who art Light, shine on each soul!
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and thee!
—John Hay.

It is printed in connection with a portrait of the Secretary and this statement is made: "This is, we understand, the only hymn that Secretary Hay has ever written."

Reference to page 507 of Robinson's "Annotations Upon Popular Hymns," the leading authority upon hymnology, shows that the following hymn by Secretary Hay is included in "Laudis Domini"; we also include the comment on it from "Annotations":

SINAI AND CALVARY.

From Sinai's cloud of darkness
The vivid lightnings play,
They serve the God of vengeance,
The Lord who shall repay.
Each fault must bring its penance,
Each sin the avenging blade;
For God upholds in justice
The laws that he hath made.

But Calvary stands to ransom
The earth from utter loss,
In shade than light more glorious,
The shadow of the Cross.
To heal a sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit
The Paschal Lamb was slain.

The boundless might of Heaven
Its law in mercy furled,
As once the bow of promise
O'erarched a drowning world.
The law said—As you keep me
It shall be done to you.
But Calvary prays—Forgive them,
They know not what they do.

Almighty God! direct us
To keep thy perfect Law!
O blessed Savior, help us
Nearer to thee to draw;
Let Sinai's thunders aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.

Col. John Hay was born in Salem, Indiana, October 8, 1838, and inherited a love of arms from several generations of ancestors who had served in wars both in America and Europe. He was educated at Brown University, and graduated in 1858 with high reputation as a writer. He was admitted to the Bar in 1861, but he went immediately to Washington to become President Lincoln's secretary and trusted friend. He also acted as aide-de-camp, and served for some months as major, being finally brevetted colonel. After the war he held diplomatic positions in Paris, Vienna, and Madrid, but came back to resume literary work in America. He has attained wide reputation as an author. Before us lies a characteristic letter with a bright scarlet seal of wax, on which is stamped *"Quod habeo, Desidero."* In this he says: "I wrote the hymn several years ago—because I felt like it; I can say nothing more intelligible than that."

Take the story of John Bunyan's experience as a practical illustration: "One day as I was passing in the field, fearing lest yet all was not right, suddenly this sentence fell upon my soul: Thy righteousness is in heaven; and methought withal I saw with the eyes of my soul Jesus Christ at God's right hand; there, I say, as my righteousness; so that wherever I was or whatever I was a-doing, God could not say of me. *He wants my righteousness.* for that was just before him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, the same yesterday, and today, and forever. Now did my chains fall off my legs indeed. I was loosed from my affliction and irons; my temptations also flew away, so that from that time those dreadful Scriptures of God left off to trouble me; now went I also home rejoicing for the grace and love of God. So when I came home I looked to find that sentence, 'Thy righteousness is in heaven,' but could not find such a saying; wherefore my heart began to sink again, only that was brought to my remembrance, 'He is made unto us of God wisdom, and righteousness, and sanctification, and redemption.'

"Now I could look from myself to him, and would reckon that all those graces of God that now were green in me were yet but like those cracked groats and fourpence halfpennies that rich men carry in their purses when their gold is in their trunk at home Oh, I saw my gold was in my trunk at home! In Christ my Lord and Saviour! Now Christ was all."

Prayer Meeting Department.

"STUDIES IN THE TEACHING OF JESUS AND HIS APOSTLES."

By E. I. Bosworth, D. D.

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JESUS' CONCEPTION OF THE DISCIPLE AS A MAN OF PRAYER.

The Praying of Jesus.

1. Read Mark 6:46, and its context, vv. 30-52. There is a hint of urgency in the use of the word "constrained" (v. 45), some explanation of which is afforded by the parallel account in John 6:5-15. In view of all the circumstances, what did Jesus probably pray about through the hours of this windy (v. 18) night on the hilltop?

Another crisis of a different sort appears in Luke 9:18-27. According to the account in Mark 8:27, Jesus had left Galilee, and was apparently devoting himself to the private instruction of his disciples, though by no means out of connection with others (Mark 8:34). Consider what prayer meant to Jesus in this crisis.

Notice also that, according to Luke's account, 9:28, 29, Jesus was praying on the mountain during the night of the transfiguration. Read the paragraph, vv. 28-36, looking for suggestions as to what Jesus was praying about.

2. Jesus sometimes prayed in the presence of his disciples, John 17:1. Perhaps he often withdrew to some place a short distance from them as he did in the garden of Gethsemane, Luke 22:39-41. Note what is implied in Luke 11:1 as to his habit of prayer.

3. The Gospel of John affords a striking picture of Jesus at prayer. Read 11:41-44. What does this language indicate as to Jesus' previous prayer for Lazarus? Cf. vv. 11-15. Note in v. 42 the evidence of a habit of prayer, and also the confidence that Jesus' friends seem to have felt in the efficacy of all his prayers, vv. 21, 22.

4. The most impressive view of Jesus at prayer is, of course, his mysterious experience in the garden of Gethsemane. Read the account in Mark 14:32-42. It is not necessary to ask again, as in Part I, what is here prayed for. It is sufficient to see that in this hour of profound need his resource was prayer to his Father. We shall have occasion later to consider what is to be learned from the prayers of Jesus regarding proper objects of prayer. Note now any other things that are suggested to you by the prayers of Jesus already considered.

The Disciple Praying to his Heavenly Father.

1. We have seen how real to Jesus was his intercourse in prayer with his Father, and how large a place it occupied day and night in his life. From what we have already seen of Jesus' general desire to share with his disciples, we should expect to find him endeavoring to share this experience also with them.

Read Matt. 7:7-11, considering Jesus here to be endeavoring to induce the disciple to reproduce his own experience. Imagine him to have spoken v. 7 with emphasis on the personal pronouns. Read also Matt. 6:6-8.

Notice in both these passages what the underlying basis of prayer is, namely, the fact that God is our Father. This is the great fundamental assumption with which Jesus began his theory and practice of prayer, an assumption firmly grounded in his own personal consciousness.

2. Prayer then includes all of our intercourse with our Heavenly Father. We bring all hopes and fears to him, as children to a father, knowing that we do not speak them out into the empty air, but to an interested *person,* to a person who finds them interesting because it is his children that bring them to him. The aim of Jesus, as we have seen, was to gather his disciples up into a share of his own close relationship to his Father; and the language, often unspoken, of this relationship is prayer.

3. Although prayer, broadly conceived, covers all the going out of one's thought to God, notice the restricted sense in which Jesus often refers to it. Read again Matt. 7:7-11; and then read Matt. 18:19; 21:22; John 15:7. Jesus conceives of something coming back from God to the praying disciple. His Father acts in response to his child's appeal, and does things that would not otherwise be done.

"O heart I made, a *heart* beats here!"

This is an assumption that almost startles one; but it is a natural and necessary inference from Jesus' great conception, basal to his whole system of thought and theory of life, that God is a Fatherly person. Read again Matt. 7:7-11.

"Speak to him thou for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

The Disciple Praying to his Heavenly Father.

1. Consider the relation of Jesus' prayer-hearing Father to the forces of nature. Do they so bar him back that he cannot get to his praying child in need, or can at most only stand by in helpless sympathy? Notice Jesus' conception of the relation of God to nature in Matt. 5:45; 6:26, 28-30; 21:18-22.

The fixity of the laws of nature is certainly a great blessing. Suppose that a disciple of Jesus could at any moment

through prayer suspend the law of gravity or make the sun set. Such power in prayer, granted to men in the present stage of their development, would change civilization into chaos. In every successful family there are certain things the children, especially the younger ones, know it would be useless to ask for.

2. At the same time it is being demonstrated every year that the better a father understands the forces of nature and the laws of their action, the more effectively he can through them grant the requests of his children. He can manufacture ice for them in the midst of the summer heat. Science is steadily demonstrating that the forces of nature are, to a certain extent, the means by the use of which the Heavenly Father can respond to his children's appeal.

3. Consider, however, that almost all of the petitions a disciple ever has occasion to make to his Father can be answered without recourse to the so-called laws of nature, *if God has power to put a thought into the mind of man.* Suppose that the disciple wants work or money. If his Father has power to put an appropriate suggestion into his mind, or into some other man's mind, or into the minds of both, the prayer can be answered. And this can be done by means of, and not in spite of, the laws of mental action. We are able to put thoughts into each other's minds by means of words, and science seems to be surely demonstrating the fact that there are other ways of doing it. Jesus simply assumes that God has so made the human mind that it is capable of an interchange of thought with himself, its Heavenly Father.

At this point recall Jesus' conception of the relation of the Holy Spirit to the human spirit, presented in Study XIX. Read again, in the light of this thought, Luke 12: 11; John 16: 13.

4. Consider incidentally the career, as an unconscious answerer of prayer, open to a disciple living in association with the Holy Spirit.

"More things are wrought by prayer
Than this world dreams of."

Consider also the place of prayer in the life and work of a person engaged in scientific research.

"Said the Master to the youth;
'We have come in search of truth,
Trying with uncertain key
Door by door of mystery;
We are reaching, through his laws,
To the garment-hem of Cause,
Him, the endless, unbegun,
The Unnamable, the One
Light of all our light the Source,
Life of life, and Force of force.
As with fingers of the blind,
We are groping here to find
What the hieroglyphics mean
Of the Unseen in the seen,
What the Thought which underlies
Nature's masking and disguise,
What it is that hides beneath
Blight and bloom and birth and death.
By past efforts unavailing,
Doubt and error, loss and failing,
Of our weakness made aware,
On the threshold of our task
Let us light and guidance ask,
Let us pause in silent prayer!'

"Then the Master in his place
Bowed his head a little space,
And the leaves by soft airs stirred,
Lapse of wave and cry of bird
Left the solemn hush unbroken
Of that wordless prayer unspoken,
While its wish, on earth unsaid,
Rose to heaven interpreted."

—Whittier, *The Prayer of Agassiz.*

The Disciple Praying to his Heavenly Father.

1. Read again Jesus' great call to prayer, Matt. 7: 7-11. It is sometimes said that expectant appeal to the Heavenly Father for the granting of definite petitions is useless, because, if the things asked for are to happen, they will happen regardless of prayer. The practical invalidity of the objection becomes evident when it is realized that, if it were true, it would be useless to ask any person for anything. If the occurrence of the thing you ask your friend to do is in God's plan, it will happen whether you ask or not. Therefore it is futile to ask him to do you the favor. No one acts in accordance with such a theory. On the contrary, we act almost every hour of the day on the principle that it is of use for persons to ask each other for things. Modern civilization, as it becomes more complex, is increasingly becoming a vast system of askings and receivings. Jesus' fundamental position is that God is a *Person*, a personal Father, and that this great principle is operative in intercourse with him just as in all other personal intercourse. Read Jesus' effective illustration of this thought in Luke 11: 5-10. Read also Matt. 7: 8.

2. It is sometimes said that since God knows what is for our good and is kindly disposed, he will give us good things without our asking. But well-disposed parents often wait until their children care enough about things of value to ask for them before giving them. Furthermore, it seems to be God's policy to do things in such a way as to give to his children the largest feasible share in the achievement. He is ambitious for his children, and seems to propose to develop them by giving them a large and responsible share in his achievements.

Read Jesus' words in John 14: 12. An illustration of this principle is his plan for the evangelization of the world through his children. Real prayer, prayer that engages the whole being and is more than the mere utterance of words, is an output of spiritual force that constitutes taking a share in God's achievements. It is, therefore, wholly natural that he should wait for men to

[Continued on page 234.]

Homiletic Department.

G. B. F. Hallock, D. D., Editor.

GIST OF RECENT SERMONS.

By G. E. Young, L. G. Broughton, E. B. Coe, C. H. Manley, A. C. Dixon, F. S. Stanley, W. H. Miley and A. T. Pierson.

THAT WHICH WAS UNRESTORED.

Text: "Son, thou art ever with me, and all that I have is thine."—Luke 15 : 31.

These words, spoken to the elder brother, have for the younger a message of intense and startling solemnity. While they unfold a wondrous wealth of blessing to the one who had avoided prodigality and profligacy, they ring out the knell of the bitter final loss which had been incurred by the other. He was pardoned and restored; but there were some things he never could get back again. The substance he had wasted was irrecoverable. His portion of goods was utterly lost. Nothing of the father's patrimony remained to him.

I. Undoubtedly a lax notion prevails that when a prodigal is brought back everything is thereby made perfectly right. Some actually profess to believe the comfortable lie that "all's well that ends well"; that so long as a man ultimately crawls back and seeks the pardon of heaven, it does not matter what he has been; that forgiveness condones the past, makes it as though it had never happened, and entirely averts all the threatened results. Others, from such a starting point, have made even more mischievous deductions. They have urged that evil is merely good in the making; indulged in vile nonsense about the necessity of a man's sowing wild oats; encouraged the infamous notion that "scoundrelism is a sacred probation of the soul"; that the greatest saints are made out of the biggest sinners; and so put a premium upon prodigality for which there is not the slightest warrant in Scripture or in fact, and at the same time minimize the irretrievable loss which such a course ensures.

II. While those who have wandered farthest have the tenderest invitations to return, and may, when restored, receive the sweetest assurances of pardon, and henceforth live a new and worthy life, there will be effects of the old life which no penitence can alter, losses which not even the mercy of God will retrieve. No prodigal ever yet became a saint who could not have been a better saint if he had never been a prodigal. The profligate's past cannot be undone, nor its ruinous consequences wholly escaped. The returning prodigal will be warmly welcomed, but even the loving Father holds out no prospect that the wasted substance can ever be recouped.

III. The wasted patrimony. "Nothing that is mine is thine." That is plainly what the words mean for the prodigal. Welcome, forgiveness, renewal, had been freely bestowed, but nothing of the father's substance could again be granted him. His share had been forever squandered. He had "gathered all together" and risked it. He had "spent all" and lost it. Now that he had returned, he must understand that though his reception was infinitely more gracious than he deserved or even expected, everything could not be the same as if he had never gone out. All could not be restored to him. His patrimony was gone and his kindly father would not commit so great a blunder toward him, or so great an injustice upon the hard-working son, as to attempt to make it up. His person was restored; his personalty could not be. Even in the event of deepest penitence, there must be a final loss which all the love of a Father's forgiving heart can never make good.

IV. This assurance does not, of course, guarantee to the older brother, or those in his case, the best blessings of all, though it means so much. It is possible for a man to have all these things, and yet make poorly out of them. The prodigal is in the position of the spendthrift who has let all his wealth slip through his fingers and cannot get it again. The elder brother is as the miser who hoards up his treasure and never secures from it a due return.

V. If you have not wasted your substance, "one thing is needful," to employ it most wisely and to ensure the most lasting good. Consecrate all your Heavenly Father has put within your power to him who gave his all for you. And your glad response to your Father should be, "And all that is mine is thine." If, on the other hand, you have wandered into sin, think of the ruin it involves, and neither await a belated and melancholy realization of lasting loss nor yield to utter despair. All is not yet lost and this very hour you may seek and obtain pardon and cleansing and save what yet remains by a full and immediate surrender to Jesus Christ.—Rev. G. Edward Young, D. D., England.

CHURCH MEMBERSHIP.

Text: "The same day there were added unto them about three thousand souls; and they continued steadfastly in the apostles' doctrine," etc.—Acts 2 : 41-47.

If the church has a Divine origin and Divine conditions for membership, it also has Divine obligations. So again we need go no further than the holy record of this first church to see what they are:

I. Continuance in the Apostles' teaching. The primary purpose of the church is to set forth the Divine teaching. The mere enunciation of truth is not sufficient. To be most effective, truth must be incarnate; it must live in men. The soul having accepted the Divine teaching, and come into the church, is expected to continue to set it forth by every means of proclamation.

II. Continuance in "Fellowship"—literally, Companionship. They came into the church agreeing every one to carry his part of the

work. It was Christian communism—a communism of interests. They agreed not only in caring for the church and the spread of the teaching, but also to look after one another's needs.

III. Continuance in "Breaking of Bread." This is a direct reference to the Lord's Supper. Like baptism, it was instituted by our Lord himself and is his positive command. It looks back to his broken body and shed blood; and forward to his second coming. "As oft as ye eat this bread, and drink this wine, ye do show forth the Lord's death till he come" (1 Cor. 11 : 25).

IV. Continuance in "Prayers." The first church was a perpetual prayer meeting. They lived the prayer life. They had been taught by Jesus to pray for everything and everywhere. There is no more important service in the church. If prayer is worth anything it must be the most important part of everything.

V. The Divine blessing. This we want now to trace.

1. There is the blessing that comes through obedience. The church was made, not for some believers; it was made for all. For a soul to acknowledge the Lordship of Jesus, and then refuse the fellowship of his church and the practice of his ordinances, is an inconsistency without parallel. Surely one may not expect his full share of the blessing who willfully ignores this requirement.

2. There is the blessing that comes from a sense of having done right. I know nothing more comforting and strengthening than this pervading consciousness. It will be power to any man. He will feel it himself and others will see it. The man who halts is ever a defeated man. It is only the man who comes out in the open that has power.

3. There is the blessing of a church home. Every man needs such a home. He needs it for himself. He needs it for his family. He needs his regular place and form of worship. How I have seen this in mixing with strange congregations! We need the instruction of the church. We need its sympathy and help. Our condition may not call for it now, but the time will come when it will be keenly felt. We ought to have our church home.

There are two conclusions that naturally follow:

If you are in the church, let it mean more to you from this hour. Attend it, support it, pray for it, and push it.

If you are a believer in Christ, do not stay out of the church one day longer. God requires it; your interest demands it; and the world expects it.—Rev. Len. G. Broughton, D.D.

THE RICHES OF GRACE.

"The unsearchable riches of Christ."—Ephesians 3 : 8.

There is a universal desire on the part of human beings to be rich; the instinctive love of gain seems to be a part of our common humanity. The Apostle Paul, in this Epistle to the Ephesians, sets before us the vast riches of God, and tells us how we may be made partakers of this Divine wealth. In the seventh verse of the first chapter we read: "In whom" that is, in Christ—"we have redemption through his blood, the forgiveness of sins, according to the riches of his grace wherein he hath abounded toward us." Then, in the eighteenth verse: "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe." Then in the second chapter and the fourth verse: "God, who is rich in mercy, for his great love wherewith he loved us." Then in the seventh verse: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Jesus Christ." Then follows the text: "That I should preach among the Gentiles the unsearchable riches of Christ." Again, in the third chapter and the sixteenth verse, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

In that expression in the second chapter, "the exceeding riches of his grace," the word translated "exceeding" is that from which comes the English word "hyperbole," applied to exaggeration. The word literally means "to shoot beyond the mark," and expresses therefore the idea of excess. Paul means by that, though you use the utmost wealth of language, you cannot shoot beyond the mark: the riches of God exceed all power of language to express. In the words of the text, "the unsearchable riches of Christ." "Unsearchable" literally means riches that can never be explored. You not only cannot count or measure them, but you can form no estimate of them; and you not only can form no estimate of them, but you never can get to the end of your investigation. There is a boundless continent, a world, a universe of riches, that still lies before you when you have carried your search to the limits of possibility.

In order that we may consider the subject in such a way as both to remember it and bring out its richest features, I ask your attention to two departments of thought, both suggested by the epistle itself: first, this riches of grace, as seen in our inheritance in God; and secondly, this riches of grace as seen in God's inheritance in us.

I. First as to our inheritance in God: look at what marvels this epistle presents as to that inheritance.

1. First, see what God does to give us this inheritance. The apostle says, in the second chapter and the first verse: "And you, who were dead in trespasses and sins, hath he made to live." Then, having made us alive, he took us into his family, and he gave us what Paul calls, in the fifth verse of the first chapter, "the adoption of sons." When we were dead he made us alive, and then, having made us alive, he gave us the place of sons, for who could properly be an heir but a son? God does not take an alien and will his property to that alien. When he makes an heir he first makes him a son. The alien is put into his family of grace, and, of course, becomes an heir because he is a son.

2. Another wonder about this rich grace is that having made us sons, as I have suggested, he made us heirs—"In whom we have received an inheritance."

3. Another remarkable fact is this—that, having made us alive, and given us the place of sons, and made us heirs, he pays us in advance of the full redemption of our inheritance, the interest or revenue of the estate.

4. We have now seen how we are made alive, then introduced into sonship, then declared heirs, then paid in advance the earnest of the inheritance. And now a word about the actual inheritance itself. It is said in the second chapter and the seventh verse—and it is one of the most remarkable verses in the New Testament—"That in the ages to come he might show the exceeding riches of his grace." It is not said, anywhere in the Bible, that in the present age God can show the exceeding riches of his grace. We may get a taste and foretaste of his grace here, but we must wait till the ages to come for the full display of that marvelous riches. There are some paintings that demand a whole gallery for their exhibition; they are too large for a private house. The panorama on which is blazoned the riches of God's grace takes a universe to hold it, and eternity to unroll it.

II. Perhaps the most glorious part of our theme is yet to be presented, and that is "the riches of God's inheritance in the saints." This is certainly among the most stupendous thoughts within the pages of the New Testament—that God should regard you and me as worthy to be made an inheritance for himself! See what glimpses the apostle gives us into this subject. In the first place, he teaches us that God buys or purchases us for his inheritance, that he redeems his inheritance by precious blood. In the fifth chapter Paul tells us that Christ "gave himself for us as an offering to God for a sweet smelling savor." When God looked down on us we were slaves of sin, condemned by the law, victims of death and hell; and he first gave his own Son to buy us out of our bondage and captivity and spiritual death that he might introduce us into the privileges of the sons of God and find in us an inheritance. Then, after this purchase, he proceeds to make us anew in Christ Jesus; that is, to make us fit to be his own inheritance. In the second chapter and tenth verse we are told, "We are his workmanship, created in Christ Jesus unto good works." The original word there is a poem, as though the Divine Artist were writing a poem full of the rhyme and rhythm of heavenly music, and took us for the theme of the poem. We are his workmanship, his artistic product. God does not make anything imperfect; when he makes you anew in Christ Jesus that means perfection for you in the future life.

III. So this brings me to the third point. As he bought us for an inheritance, and reconstructs us in Christ, he carries the work to perfection. One of the sweetest suggestions in the New Testament is wrapped up in this Divine truth. A man dies and leaves to his son an estate, with an old house upon it in which the family had lived for many years. In passing by that estate some time after, you notice that the house is apparently being almost pulled down. They have torn off the old boards and shingles, they have taken down the half-dilapidated chimneys, they have cut out rotten floor timbers, they have built up a new foundation, put in a bow window on the south exposure, and are building a large piazza round the east and north and west sides. The present owner is making it over, improving his inheritance. Is it not in some such way that God perfects his own dear children? He sends to us afflictions, and they seem to tear us to pieces with sorrow and grief. God is only stripping off the rotten boards and shingles and taking out the dead timbers. He is only remodeling and "improving his own inheritance," and because he loves us so much he takes infinite pains with the old building to put in place of its corruption the glorious renovations of the Holy Spirit. That is why God deals with his own disciples oftentimes in a very painful way. He is seeking to make them completely over into the likeness of his dear Son.

Again, he who buys us for an inheritance, and makes us anew, and perfects us by the discipline of his grace, comes and dwells in us. He has built his house for a dwelling; and he is going to be the inhabitant himself. "Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you?" God buys us from sin, delivers us from captivity and condemnation, then he makes us over in Christ Jesus by the power of his grace, then he disciplines us by sorrow and suffering, and trial and temptation, until he has perfected the building. Then he comes and dwells in it and makes it a habitation of God.

And so, finally, he glorifies it. He could not dwell in it without glorifying it. But at last he is going to take this body of ours and make it like unto the body of Christ. He is going to take this soul of ours and wash it clean, not only saving it from the penalty, but from the power and dominion and presence of sin also, and make it a fit place for his glory to shine in, and for his glory to shine through.

In Bunyan's great allegory, in the house of the Interpreter, a man was seen raking among the dust and rubbish to find coins or gems, while above his head a celestial hand was stretched out with a crown set around with blazing jewels. "Thou art the man!" You are seeking amid the pleasures and treasures of this world a satisfaction that you will never find; and, while you are looking down, you need only look up and see God's hand stretched out, offering an eternal crown, every gem of which represnts the riches of God. Will not you come to Christ now? Do not think of your sin. It is not too great for him to save you, and the greater your sin the more he yearns to save you, because the greater is your need. And all that you have to do is to accept him. He is God's free gift. These boundless riches are yours without paying a farthing, taking a

step, making an effort, or waiting a moment. It is all yours if you will hold out your hand and take it. Surely nothing can be added to the glory of this gospel, of the unsearchable riches of Christ!—Rev. Arthur T. Pierson, D.D.

"REMEMBER JESUS CHRIST."

Text: "Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel."—2 Tim. 2 : 8.

The blue waters of the Aegean Sea we beheld yonder some five miles distant. We were standing on the Acropolis, with Athens at our feet in the valley below.

At our right hand was the museum, a one-story building, which we entered, following our guide. There we saw, dug up from the ruins of the Acropolis and vicinity, works of art from the great masters in Greek sculpture of 2,000 years ago.

The Greek father, twenty centuries ago, was accustomed to have in his home, humble though it might be, at least miniature reproductions of one or more of these masterpieces, representing some great hero, as Achilles, Sophocles, Homer, or others. To this or that piece of statuary he would daily point the mother and children, saying: "Let that great character be infused into your life and mould your character like his." In other words: "Remember that model, that ideal, of life, as your exemplar."

But our Heavenly Father hath not been unmindful of us. He hath provided for us a Model Divine, an Ideal, to inspire daily, hourly—nay, every moment—our lives. The Holy Spirit, pointing to the Divine Model, saith unto us: "Remember Jesus Christ, let him be infused into your very life, his character become your character."

At the very beginning of the existence of the human race, man was created by God, following a Model Divine.

I. As long as the ideal, the model, remains exterior to the soul it is only extraneous and produces no results within that soul or the life without. The ideal—the spirit of the ideal—must be infused into the soul, must be inwrought into the very spirit within.

The Divine Jehovah is the great exemplar in this. The physical formation of man was only clay—cold, lifeless clay. Man's body was only like the body of all other animals around him. But when God placed his lips to the cold nostrils and breathed into that clay the breath of life, man "became a living soul;" the spirit of the ideal was infused into man.

In the Uffizi and Pitti Galleries in Florence one is deeply impressed with the hundreds upon hundreds of heads, as painted by the various schools of art in past centuries. Here is the French school of art, over there the Flemish school, yonder another, and others still beyond. But only when a student in any school had the ideal of the great master of that school infused into his very spirit could he paint on canvas anything worthy to be placed on those walls of fame, for generations to behold and admire. Likewise the students of a Michael Angelo, a Da Vinci, or any of the world's masters, must have inwrought into their very being and life the spirit of the teacher.

Jesus Christ must be similarly inwrought into the very soul of his followers before they can become like unto him in character and life. "Remember Jesus Christ," therefore, means to think deeply and constantly upon him, to retain him within our soul until he is reproduced within us and we, too, become "Sons of God."

II. Again, man is so constituted that he unconsciously looks for a model, something higher than himself. This is a fundamental principle of his nature. His mental and moral nature crave a pattern, an ideal, which he can follow.

From our earliest infancy we copy, or learn to remember, from a model. This is exemplified in the daily life of every one of us. Born into this world a blank, psychologists assure us, is each and every child. The mind receives its first impression, its first thought, by the eye of the mother looking in sweet tenderness into the eyes of her babe. The child soon learns to smile, talk and walk like the parent. Every boy unconsciously copies the step and the actions of his father, ever and anon declaring that when he becomes a man he will be like his father. The very ideal is inwrought into the child's soul. All apprentices in trade and commerce become skilled men by copying from their masters or teachers. Three steps comprise the whole of life, viz., study, remember, reproduce.

III. "Remember Jesus Christ." We are constrained to have this blessed Christ inwrought by the Holy Spirit into our very soul and life because of his sevenfold character, which eventually produces in us a similar sevenfold character blessing.

1. In the very beginning, this Divine Ideal is life-giving. "In him was life." We are distinctly told in God's Holy Word, "He that hath the Son hath life; he that hath not the Son of God hath not life."

2. Christ Jesus is character producing. Having given us life in the soul, this same Jesus infused into us produces character. Character to stand must have Christ Jesus within as the center of the soul. "And I in them"—the "amen" of our blessed Lord's priestly prayer in John 17.

3. Christ in the soul makes it fruit-generating. "I am the vine and ye are the branches," said our Lord Jesus that Thursday night in the upper room in Jerusalem. "He that abideth in me and I in him (vine and branches thus inwrought), the same bringeth forth much fruit."

4. He is the soul-sustaining Christ. In the midst of life's duties and vicissitudes how many, many times we need soul-sustaining power. Not only a layman, but a pastor with the care of souls around him, and the numerous perplexities from his own soul-life within and from the labors without,

realizes this. Sweetly the Divine voice speaks the word: "Cast thy burden upon the Lord and he shall sustain thee." "Let not your heart be troubled, . . . ye believe in God, believe also in me."

A few years ago in Armenia, when the Turkish soldiers were ruthlessly massacring the poor Armenian Christians, there were a father and two sons in a Christian home attacked by the Moslem murderers. A missionary saw the Turkish officers enter the house and offer life to the seventeen-year-old son if he would renounce Christianity and become a follower of Mohammed. The youth looked up to his father, but that Christian parent pointed upward and said, "Remember Christ Jesus." They ran the sword through his heart and he fell lifeless at his father's feet. To his little brother, twelve years of age, those soldiers made the similar demand. As the child turned to his father, that father said: "My dear boy, look not at your dead brother, look not at me—but remember Jesus Christ." They took that innocent life by beheading him at once. Then turning to the parent they gave him the alternative to retract, to deny his Lord Jesus, or meet a similar fate which had just befallen his two dear sons. With that serene faith he looked upward and exclaimed, "I can only remember Jesus Christ," as the ball from the rifle pierced his heart.

Soul-sustaining power in such an hour of trial for those Christian martyrs! You and I may never be called to meet such a trial of Christ's power to sustain us; but in our daily life, bearing the cross, we need that blessed upholding power from our beloved Lord myriads of times, fellow pilgrims, through this life.

5. But Christ inwrought into the soul is joy-filling. The child of God is naturally filled with joy divine when the gracious Lord is constantly infused into the soul. "These things have I spoken unto you that my joy might remain in you, and that your joy might be full."

6. Then Christ Jesus becomes the hope-inspiring Christ to us. What would this world of sin and sorrow be without hope; hope for something better tomorrow than we have today; something better beyond than we have here?

Amid the storms of life we hear the precious solace: "Which hope we have as an anchor to the soul, both sure and steadfast." When the heart-breaking agony comes to our home, in the dark hour of bereavement, those blessed words of comfort the Holy Spirit whispers to our souls: "Ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Let this hope-inspiring Jesus Christ be inwrought within us for every hour in life and the hour of death.

7. Last of all, he is the crown-bestowing Christ. A crown, besides the crowned Christ Jesus on his throne, as he sits crowned beside his Father, the Eternal God, for you, for me! Can it be, shall it be? Throughout our eternal existence the one thought shall be forever and ever, "Remember Jesus Christ."—Rev. Frederick J. Stanley, D.D.

WHAT IS THAT IN THINE HAND?

"And the Lord said unto him, What is that in thine hand? And he said, A rod."—Ex. 4:2.

For many years Moses had led an humble, quiet life as keeper of the flock of Jethro, his father-in-law. And as he led the flock to the backside of the desert, he beheld "a great sight"—a bush that burned with fire and was not consumed. As he turned aside to see "why the bush was not burned," "God called unto him out of the midst of the bush." Who can describe the feeling of awe this humble shepherd must have had as he stood in that desert place alone with his God? With what reverence he listened to that voice!

In that solemn hour, God called him to a great work—the overthrow of a great kingdom and the building up of a nation and a Church.

This, God might have accomplished without the intervention of human agency. But he chose to use a man, and one "slow of speech and of a slow tongue." Moreover, it was to be done by the use of means that seemed especially insignificant in his hands. When Moses pleaded his inability for such a task, God asked, "What is that in thine hand?" And Moses said, "A rod." How insignificant! Were not a thousand such in easy reach? What could be accomplished with it?

Yet God often takes the weakest instruments to accomplish his mightiest ends. "A ram's horn" for the overthrow of Jericho; a "cake of barley meal" for the confusion of the Midian hosts; "an earthen pitcher" for their destruction; "a shepherd's sling" for the slaying of the Philistines' champion, and "a rod" for the confusion of Egypt.

Yes, Moses, while shrinking from the task, held in his hand that which under the blessing of God, was to accomplish wonders that would affect the world ever after.

God is calling us to a greater task than that to which he called Moses—the overthrow, not of Egypt, but of the "powers of darkness"; the emancipation, not of Israel, but of the world; the establishment, not of the reign of law, but the Gospel of peace. How great the task! Yet he has placed in our hands that which properly used will accomplish great things for God's glory and man's good. What, then, is in thine hand? Let us notice a few things, the consecration of which is especially needed.

I. Self. It is a solemn thought that every man holds, as it were, in his own hand an immortal being, with its eternal destiny, its possibilities here and hereafter. To such he says: "Son, give me thy heart." "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Can anyone doubt that one of the greatest needs of the church is a consecrated membership? Paul, speaking of the splendid work of the

Macedonians, said: "They first gave their own selves to the Lord." Is this not what we need?

II. Means. This will certainly follow the consecration of self. The Macedonians "first gave their own selves," then "abounded unto the riches of their liberality." How often is the church found grovelling in the dust, struggling with poverty, her treasury empty, and her servants in want! Not because there is not enough money in the hands of the people, but because it is not consecrated. Too many are like the old Scotchman, who, with deep, mellow voice and apparent earnestness, would sing: "Were the whole realm of nature mine, that were a present far too small," and at the same time be feeling in his pocket for the smallest coin. It was said that a silver quarter of a dollar with a picture of liberty on it once looked down with great contempt upon a copper one cent piece, and said, "Oh, you dark-skinned, feather-trimmed barbarian, do you call yourself a coin?" "Well," said the penny, "it doesn't matter what name you call me by, I am found at church much oftener than you are." "What is in thine hand?" Money enough to lift the church from its position of grovelling poverty.

III. Business sense and energy. The church has in it many men of business, men capable of attending to large estates; running large mercantile establishments, banks, express offices, railroads and governments. With their very best talent, and with great energy, they will push these things to the front. Yet when it comes to church work, many are like the old man in the far south. A traveller finding him seated under a tree, the picture of ease and contentment, saluted him and asked: "How are the times?" "Well," said the old man, "times is pretty tolerable, pretty tolerable. I had some trees to cut down, but a cyclone came along and felled them and saved me the work." "Good," said the traveller. "Then the lightnin' struck the brush piles and burned them up and saved me the trouble." "Fine," said the traveller, "and what are you doing now?" "O," said the stranger, "I am just waitin' for an earthquake to come along and shake the 'taters out of the ground." Isn't that the picture of many? Instead of using our talent and energy to "do with our might what our hands find to do," we are waiting for an earthquake or something else to do the work for us. Thus we are waiting, ever waiting, and the work is never done.

IV. Social qualities. Everyone seeks to make friends and to some extent succeeds. Many have special gifts here—why not use them to draw to Christ and the Church? Paul said: "I am made all things to all men, that I might by all means save some." There is too much coldness and stiffness in the church. We once knew a church that was called "The brick ice-house." Dr. Green tells of some one who went to Mr. Lincoln with the question: "If a man is six feet tall, how long ought his legs to be?" Mr. Lincoln said: "I don't know exactly, but it seems to me they ought to be long enough to reach to the ground." However high we may get to be intellectually, spiritually or socially, let us still touch the earth and keep in touch with the great struggling, suffering, sorrowing, perishing multitudes. What a striking illustration we have of this in Elisha's efforts to raise the Shunamite's son. "He went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child; and the flesh of the child waxed warm." There are many cold hearts that would wax warm, and many spiritually dead that would be brought to life, if we were more willing to go to them with loving heart and hand. A gentleman watching a workman as he was shaping a mould on the wheels in a glass manufactory, observed that his fingers were worn and bleeding and said: "I wonder that you do not have some instrument with which to do this." The man replied: "Many instruments have been tried, but somehow it needs the human touch." Is not that what the world needs? Whatever is in our hands, let us see that we use it for him, for—

V. That same rod, when cast upon the ground, "became a serpent and Moses fled from before it." 'Tis so with the blessings given us. Properly used, they become indeed a blessing. Degraded, they become a menace to us and to others.—Rev. W. H. Miley, Louisville, Ky.

THE SIGNS OF DISCIPLESHIP.

Text: "And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech betrayeth thee."—Matt. 26: 73.

It is not of Peter's denial of the Master that I propose to speak this morning, but of an important matter suggested by the text. They that stood by said, "Surely thou also art one of them." The words give us for our subject, the Signs of Discipleship. How may one know that he is himself a follower of Christ? How may other people know it? These two questions touch us all.

A great deal of mystery has been suffered, as time has gone on, to gather around this matter of discipleship. There have been days when a profound and mystical experience was required of those who professed to be Christ's followers.

I. How may a man know that he is a Christian? Simply as they knew it in those days in which Christianity was born. They believed in the Lord Jesus Christ as the Lord and Saviour of the world. They trusted in him as their personal Saviour and Master. They endeavored to obey his commands, and to exemplify his Spirit. They felt assured that he was present with them, and would not fail to guide, direct and help them. That was all. But it was everything. They had no labored theologies. These were a later growth. They had no carefully formulated creeds. Their earliest creeds were merely hymns of praise. But they believed. That was the first thing. And whether one is a Christian or not, what he is depends upon what he believes. If he believes nothing, he will be nothing and do nothing. And those who are the best qualified to teach us what it is to be a Christian, believed that Jesus was the Son of God sent down from

heaven; that he came to give eternal life to all who would receive him; that he died upon the cross for the redemption of the world; that he rose again from the grave, and was received up into glory. These great facts, which together constitute the incarnation, they accepted as unquestionably true.

And then they gave themselves in faith to him. Not to the simple mercy of God, whom they believed to be a God of grace; not to any acts of penance by which they might make atonement for their sins. They relied solely upon the Lord Jesus Christ for forgiveness, for sanctification, for strength, for protection, for victory over sin and death. As one who is in great peril and great need places himself with absolute confidence in the hands of another who alone is able to save him, so did Christ's first followers give themselves to him.

And then, for the third thing, they endeavored to serve him. In the midst of temptations innumerable to live as the world around them was living, under persecutions sharp and sore and often repeated, their one great desire was to honor and serve the Lord Jesus Christ; and the one great reward for which they looked was his approval here and hereafter. That is what it was at the beginning, and what it still is, to be a Christian. And the man who can be truthfully described in such language as this, may know—not hope, not trust, but absolutely know—that he is himself a Christian. It is a simple question of fact. And there should be no slightest doubt about it in the mind of anyone of us. Are you or are you not believing, trusting and trying to serve the Lord Jesus Christ? I do not ask whether or not you have passed through a certain religious experience. The question is simply, what is your present attitude toward Christ?

II. But if one is a Christian, it is desirable also that other people should know it. How can they find it out?

1. Well, for one thing, if any man is a true follower of Christ, he will say so. "Thy speech betrayeth thee." He will not hesitate or be afraid to declare that he believes and trusts and is trying to serve him. "Out of the abundance of the heart" the mouth will speak. If there is in any of us a real and ardent love for Christ, it cannot fail to express itself. We cannot conceal it if we would. And then, such oral confession is a thing on which both Christ and his apostles laid great stress. "Who do men say that I am? Who do ye say that I am?"—Jesus asked again and again. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart, thou shalt be saved," said the Apostle Paul. If such confession meant nothing, why did they so strenuously insist upon it? If it meant something then it is no less significant now. If you never tell anybody that you believe in the Lord Jesus Christ, that you trust in him, and that you are trying to serve him, it is a fair presumption that you do not. Making all possible allowance for modesty, reserve, timidity, diffidence, and whatever else may prevent men from openly confessing themselves Christians, I still venture to assert that one who is really a Christian will neither be afraid or ashamed to declare this before his fellowmen.

2. Then there is in the world an organization called the Church. It was founded by Christ himself. It grew up gradually, but not accidentally. It was evidently meant to consist of his followers. It is not a faultless body. There have been bad men as well as good men in it. Judas was once a member of it. Ananias and Sapphira were embraced in its fellowship. And the Master knew perfectly well that this would be so. It is a Divine institution, intended to embrace the whole number of those who are Christ's followers, and it stands in the world as the symbol and embodiment of his religion. Now I say that a real Christian will deem it his privilege and his duty to belong to the church. Membership in it is by no means an infallible sign of discipleship, but it is a sign that one reveres and trusts in Christ and is trying to obey him.

3. And then another sign of this is the manifest endeavor to obey the precepts and illustrate the spirit of Christ in one's daily life. The consciousness of such a desire and purpose is one of the things which reveal to a man himself the fact that he is a Christian. But there must be more than a consciousness of it. There must be its outward manifestation. And this will inevitably be present where the genuine and deep desire exists. Above anything and everything else, we want reality in religion. Never more than at the present day have men been impatient and disdainful of pretense, and prompt to honor what is genuine and true. The Christian is not a perfect man. He is not a man who always does his duty, who never falls into sin. But he is a man who tries to do his duty—openly and evidently tries, even though he may as openly and evidently fail. If he is overcome by temptation, he repents of it and tries again. You see it. Everybody sees it. You honor him for it. And you cannot help honoring the religion in which the secret of it lies.

4. One other sign of this only remains to be mentioned, and that is an eagerness to work for Christ. Not merely the desire to do what one believes to be his duty, but the desire to do more than he is doing—to do all that he possibly can do, out of love and gratitude to him whose name he bears. Faith leads to love, and love to service. If we are Christ's true followers, we shall never be content with a merely inactive piety, or even with doing our daily work diligently and faithfully. We shall be on the watch for some work that is distinctively Christian, out of love for our fellow-men, as well as for the Master; out of a sense of the dreadful loss of those who have not the Christian faith and hope, which are so precious to us; out of the longing to bring them also to the joy and peace of his salvation.

When the spring comes, after the long reign of winter, the frozen earth bursts into bloom. When the night is over and the morning dawns, the arch of heaven is filled with light. When health comes back after long illness, the signs of health at once appear in the flush on the face, the brightening eye, the stronger and more buoyant step. And when love enters any human heart, loving words and deeds will show its presence. Do not trouble yourself about the signs that will show you to be a

Christian. Be a Christian! Do not merely resolve to be, but be a follower of Christ! Then you will know it, the world will know it, Christ himself will know it. And the ever-growing joy of true discipleship will be the witness of his Spirit in your soul.—Rev. Edward B. Coe, D. D., LL. D., New York.

THE MIND OF CHRIST.

Text: "Let this mind be in you, which was also in Christ Jesus."—Phil. 2.

Why are we religious? Let us ask ourselves this question. One says, "We come up to church to worship God as our Creator, to render him our homage." Another says, "We come to confess our sins." Another, "We draw near to claim Christ for ourselves, to show forth our membership in his church." With tens of thousands, religion is just to sing, pray, hear the Word and go home again. If this is religion, God help us. Another says, "I like to feel religious, to be stirred up to good resolves." If this is all, then religion is an empty thing. Here is religion, that which makes us Christlike men and women. "Let this mind be in you which was also in Christ Jesus." That is why we should be religious, not to gain forgiveness if that forgiveness is to leave us cold, weak, sinful; not to be saved from destruction if we must carry in us that which makes us fit for outer darkness. We must get rid of sin. Heaven is the most uncomfortable place for a man if he has not heaven in him. A Christian is a Christlike man and everything else that calls itself religion is but an imposture and a sham. What did Jesus come into the world for? Why did he come to the lowly manger, to the loneliness of the desert? Why should he be stripped, beaten, and nailed to the accursed tree? There is but one answer: That I may be Christlike. Behind the cross there was another sacrifice, so terrible that we feel that we can only have faint glimpes of it. The infinite love of God made every suffering of Christ infinitely the suffering of the Father. It pressed upon the Eternal Father with intolerable grief. What was that for? That I might go and live a mean and selfish life again, might snatch forgiveness and be the same cold, hard man as before! Brother, it is to blaspheme God to think such a thought. There is but one thing to warrant agony like that and it is that I by that power should rise up in God's world a pure man, with truth upon my lips, love in my heart, clean hands in God's world, living a life like unto Christ.

What am I here for? There is but one answer: That all life, all pleasure, all business is discipline and development and opportunities for shaping one's self into the Christ likeness. "All things," says the Scripture; tomorrow's work, tomorrow's worries, tomorrow's gains and losses, "all things work together for good to them that love God." And what comes next? "That we may be conformed to the image of his Son." There is the only thing that makes life worth living.

Heaven itself has but one true and worthy view. It is not its music, not its rapture, but "we shall see him as he is and we shall be like him." That is heaven.

One or two features of the mind of Christ:

I. His mind in regard to sin. We make too light of sin. Sin, why nobody is guilty of it; of course, everybody has his little failings, you know, and then that belongs to one's circumstances and temperament. Here is a man proud, sneering at the idea of preferring anybody to himself in honor. What does Christ think of him? These are the very sins that destroy men, ill temper, worldliness, pride.

II. And the mind of Christ with regard to forgiveness. How ready and swift our Lord is to forgive. The gospels are full of these gracious forgivings—and let this mind be in you, that was in Christ. Bear no grudge against anyone in your heart. Live in love and in charity with all men.

III. Then the last thing is humility. If my Master stooped so low that I might be forgiven, where is there any room for pride? Here let the last view of Christ come in—"Wherefore God also hath highly exalted him and given him a name which is above every name." He liveth, he reigneth, what for? That in me he may fulfill the glorious purpose of all things. I claim his help and up through the cross I pass to that glorious enthroned Redeemer. O Lord, show forth thy power in us by making us like unto thyself! Amen.—Rev. Charles Howe Manley, St. John, Mich.

SHALL WE KNOW EACH OTHER IN HEAVEN?

Text: "Now I know in part, but then I shall know as also I am known."—1 Cor. 13 : 12.

Shall we know each other in heaven? Poetry, philosophy and revelation say, "Yes." Even the pagan poets and philosophers expected to meet and know their friends in the future world. Homer, in his "Odyssey," represented Ulysses as recognizing his mother in the world of spirits. Virgil pictures Aeneas on a visit to the spirit world recognizing and being recognized by the acquaintances whom he met.

Socrates, in his defense before the judges, said, "Who could not part with a great deal to purchase a meeting with Orpheus, Hesiod and Homer? If it be true that this is to be the consequence of death, I would even be glad to die often. What pleasure will it give to live with Palmedes and others, who suffered unjustly, and to compare my fate with theirs! What an inconceivable happiness will it be to converse, in another world, with Sisyphus and Ulysses, especially as those who inhabit that world will die no more!"

Cicero echoes the same hope in the words, "For my part, I feel myself transported with the most ardent impatience to join the

society of my two departed friends, whose character I greatly respected and whose persons I sincerely loved."

The king of Dahomey was in the habit of sending messages to his departed friends by whispering in the ear of his subject and at once cutting off his head! When a king of Guinea died, hundreds of subjects were slain, that he might have better attention in the spirit world.

Now, what are we to learn from the views of cultured pagan poets and from the customs of untutored savages? Simply and emphatically this: The belief in a future recognition is as universal as the belief in immortality, and this universal hope, based on natural religion, though associated with much evil, is a strong presumption, if not proof, in favor of the claim that we shall know each other in heaven. There is a sense in which the voice of the people is the voice of God. God does not give such an universal expectation only to disappoint it.

What say the Scriptures? Our text is a positive declaration that we shall know each other in heaven. A fair translation would be: "Now I know in part, but then I shall know thoroughly, even as I am known thoroughly." Here our knowledge of each other is partial; there it will be complete. The flesh is a veil that covers the soul and conceals much from view.

The fact that we shall know each other in heaven is confirmed by five considerations:

I. The immortality of the soul carries with it the recognition of each other in heaven. We learn from the parable of the rich man and Lazarus that memory lives after death, and while memory lasts we can never forget the mental, moral and spiritual features of our friends. The disciples recognized Moses and Elijah on the Mount of Transfiguration as they heard them talk with Jesus.

A wife asked a dying Scotchman, "Will you know me in heaven?" and he replied, "Do you think, my dear, that I will have less sense in heaven than I have here?" Imagination, reason, conscience, taste and love are parts of the immortal soul, and in order to prevent recognition you would have to blot them out forever.

II. Heaven is revealed as a social place. Lazarus in the bosom of Abraham means fellowship, and such fellowship without recognition is almost inconceivable. Jesus defines heaven as "Our Father's house." Think of a family of children in a father's house total strangers to each other! Paul writes of "the whole family in heaven and earth."

III. Our names are written in heaven. "Rejoice not," said Jesus, "that the devils are subject to you, but rather rejoice because your names are written in heaven." The name stands for the person. And this Scripture teaches that we are known in heaven before we get there. Shall we cease to be recognized when we arrive? "The general assembly and church of the first born which are written in heaven" will each and all answer to the roll call knowing each other thoroughly even as they shall be thoroughly known.

IV. The joy of heaven is increased by the presence of friends. In writing to the Thessalonians, Paul asks, "What is our hope of joy or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at his coming?" Paul is looking forward to the coming of Christ with pleasure, because, among other reasons, he expects to see the Thessalonian converts standing among the saved, and be permitted to present them to Jesus as trophies of his grace. How could he rejoice in them before Christ if he did not know them? And if you will turn to 2 Cor. 1:14, you will see that the Apostle expects a mutual recognition.

V. Our Lord Jesus between his resurrection and his ascension is the First Fruits of the life after the resurrection. His friends recognized him, though on one occasion their eyes were holden that they should not know him. He was no longer subject to natural law. He appeared and disappeared at will. The glorified physical body was under complete control of the Spirit. There was no need of beast on which to ride. He simply willed it, and his body went even through closed doors. And yet his personality was not lost. The two disciples at Emmaus recognized him as the same Jesus they had known by the simple act of breaking bread. Mary recognized his voice. Thomas saw at a glance his Lord and his God. And as they knew Jesus after his resurrection, while in the glorified body, so we shall know each other in our glorified bodies.—Rev. A. C. Dixon, D.D., Boston, Mass.

WHAT OUR CHURCH STANDS FOR.

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope, whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

The New and the Old Evangelism.

SOME COMPARATIVE NOTES ON THE TORREY MEETINGS IN LIVERPOOL AND THE DAWSON MEETINGS IN BROOKLYN.

By F. M. Barton.

It is a noteworthy coincidence that while Mr. Torrey was closing his Liverpool campaign, Dr. Dawson was commencing his special services in Plymouth Church, Brooklyn. But what makes the comparison interesting is that one calls his work in this line the "New" Evangelism, and the other seems proud to have his work known as the "Old" Evangelism, and follows somewhat the methods of Moody, who was anything but cultured.

Mr. Dawson says, concerning the new evangelism: "The point I desire to emphasize, then, is that for this age and for the conditions in which we have to work, we need evangelists of the broadest culture. * * * I would venture to say that no error is greater than to suppose that *because people are themselves ignorant and neglected they are indifferent to the higher qualities and graces of the intellect in a speaker.* All other things being equal, *the greater the range of the intellect in a preacher, always provided that it is matched with greatness of soul and tenderness of sympathy, the greater will be his power over the multitude.*"

Newell Dwight Hillis, who edited Mr. Dawson's sermons as they appeared in the *Brooklyn Eagle,* comments on Mr. Dawson's style as follows: "He was at his best in his interpretation of Rossetti's poem, written for Burne-Jones' painting, "Mary Magdalen at the House of Simon the Pharisee." When he came to Mary's exclamation as she saw the Nazarene standing at the window, and cried out, "Oh, loose me and let me go," *there was a rustle and half gasp that ran over his audience.* The most striking fact about the sermon was its high intellectual level. Mr. Dawson does not preach about the Christianity of the scholar and the educated man; he simply preaches Jesus Christ. It was said of one of our exponents of liberal theology at the Congregational Council, "I wish he would not preach about his new views of the Bible; I wish he would preach them," and Mr. Dawson does not preach about culture and Christianity, but preaches Christianity as a cultured man. His sentences are clear as sunlight. Most interesting is his evident familiarity with the great poets and the fine arts. His religion is the religion of the educated man. *Very noticeable was the entire absence of all the old appeals to tears, pathos and the method of the emotional evangelist.*"

An examination of summaries of addresses by the two men will show at once that one appeals to the head, to the reason, and the other to the heart and to the emotions. One does not seem so horrified about sin, talks about error and environment, and mentions apparently only when necessary the Spirit. However at the Congregational Council he is said to have set the ministers there on fire and imbued them with anxiety to save souls. The other believes that the reason men will not believe is not an intellectual difficulty, but that they are under the power of sin, and that sin is horrible, loathful, and nothing but the power of God can rescue them from the power of sin, and that men get hold of this power through impressions made on the heart. As Mr. Hillis says, Mr. Dawson preaches Jesus Christ. It is as an example chiefly, rather a redeemer. In fact one may get a glimpse of Mr. Dawson's evangelism from the fact that he was educated a Wesleyan or Methodist and changed to a more conservative fold. In England a Methodist is strong on blood and fire.

It would seem that there is opportunity for both the old and the new evangelism, especially if it is not more radical than Mr. Dawson's, which steers clear of criticism. But he says the day of the old evangelism is past and intimates that a man is in small business going round making people snivel. On the other hand the old says the new dishonors the death on the cross, etc.

Notwithstanding, both Mr. Hillis and Mr. Dawson claim that there is no appeal to the emotion, the emotion seems to come without the appeal, for instance in the quotation of the poem mentioned, and Mr. Dawson says that if one had staid outside the church he would have seen nothing but walls, with a light here and there. Then he adds: "*Would you have guessed anything about the waves of feeling ebbing and flowing and beating from wall to wall?*"

But in order that you may determine the difference between the "new" and the "old" evangelism, I quote from Dr. Dawson's sermon on "The Ministry of the Night," the text, John 3:2-3, from the *Brooklyn Eagle,* Nov. 16th, and following that I quote from one of Mr. Torrey's evangelistic addresses. I have put parts in italics to illustrate the foregoing comment.

The Ministry of the Night.

By J. W. DAWSON.

What did Nicodemus expect Christ to say to him? I suppose that he expected some philosophic discourse, something new in theology. Religion was for this man, remember, merely a matter of intellectual curiosity, and the most that he expected was some new putting of an old truth. The first word Jesus speaks is to make him understand that religion is not a part of a life; religion is the whole of life. To understand it, to receive it, to find its divine secret, it is not enough that you should open this door of your mind and the door of your judgment. Your whole mind and heart will have to be created over again. "Except a man be born again he cannot see the kingdom of God." That is Christ's word. It is a bigger thing than Nicodemus imagined to be a Christian. It means the reinfusing of a man's entire nature, so that it may be said that he is born again, and is a new creature. And when Nicodemus heard that he marveled and said, "How can these things be?" Why did Nicodemus marvel?

He gave his reason quite plainly. He says that such a process is against the laws of nature. "How can a man be born again when he is old?" In other words, how can a man's nature be changed? Think of it. Here are you, who for ten, twenty, thirty, forty and fifty years have lived in this world daily building up for yourselves, by hundreds of infinitesimal acts, a personality. There was a time when you were plastic and impressionable. There was a time when, chameleonlike, you took your color from your environment. That has passed long ago; your habits and principles are fixed; your views of life, your way of looking at things, your very speech and manner are fixed. Your friends know these defined characteristics of you. They know that beneath the outward suavity there is an impenetrable habit, just as under the soft loam there sometimes runs a ridge of rock that will turn the edge of the sharpest weapon, and you are accustomed by this time to justify yourself upon these grounds. You say "I am what I am and I cannot help it; my habits are fixed, my thoughts are fixed, my personality is no longer plastic. How can a man be born again when he is old?"

HOW A MAN IS BORN AGAIN.

I remember reading many years ago in a notebook of one of our novelists a story about a man who was held fast in the grip of drunkenness, but by power of will broke his vice and for twenty years kept from the drink, and then, when his wife died and the world seemed empty to him, he did not think the struggle worth keeping up and sank back again, "and," says the man who tells the story, "nature was not made to be reformed. You can develop, you can check, you cannot alter." Why, even Luther, in one of his despondent moments, said: "You must take men as they are; you cannot change their natures." If that be true there is no hope for any one of us. There advances toward us out of the terrible shadows that gather around the closing of our life the awful specters who say to us, "Despair and die." Is it true? Christ says it is not true. He who came "to seek and to save the lost" came to change the very natures that seem to be unchangeable. "You must be born again," says Christ. You must because you can. Yea, though a man be old, old in habits, old in sin, he can be born again. That is the answer Christ gives to Nicodemus, and he says: "Marvel not," and then he proceeds to put three points to his astonished listener. First of all to the question of Nicodemus, "How can these things be?" Christ replies thus: *It is an intellectual process and therefore it should be clear and acceptable to an intelligent man.* "Art thou a ruler in Israel that has never seen anything that answers to a new birth?" What Christ referred to, I think, was this: There were in Jerusalem pagans who, from time to time, became converts to the Jewish faith. Picture the pagan as he comes to Jerusalem barbarous and unthinkable. After many ceremonies he becomes a convert to Judaism and is lawfully called "a son of Abraham." Jesus says to Nicodemus: "Have you seen that and yet when the new birth is spoken of you are incredulous?"

If Jesus were speaking to us tonight he might say: *"Have you never seen miraculous changes? have you never seen intellectual changes? and how shall you say it is impossible to be born again? Men are born whenever they receive a great new truth; whenever a new lot comes into their lives." "Marvel not," says Christ, in the first place, because it is intelligible, an intellectual process, and it should be intelligent.*

THE SOUL MUST BE RECREATED.

And then Christ puts a second point. He says in the second place it is necessary, not only you can but you must be born again. Christ says plainly that without rebirth you cannot even see the Kingdom of God. You remember the story about Turner, the great artist. How some one said: "Mr. Turner, I never saw such sunsets as you paint," and he replied: "Don't you wish you could see them?" What he meant is quite clear. It is that there is a sight of the soul as well as a vision of the eye and it requires the soul to see Christ. As you came to this church tonight, what did you see? Just a mass of looming walls, a light here and there, and if you had stayed outside how much would you have known of what the church is? *Would you have guessed anything about the waves of feeling ebbing and flowing and beating from wall to wall?* Would you have guessed anything about the sacred and accumulated memories which to me seem to be speaking at this moment? Would you have known anything about the sacred songs and prayer? You must come in to see what the church is. And Jesus says: "I am the door. If any man will enter in and find me he shall be saved." No wonder you say to Christian people: "I cannot see what you see." It is because the soul has not been recreated. You will never see the sunset on the cross where your Maker died, nor the sunrise on the sepulcher whence he rose for your justification till you get the new divine sense created in you by which these things are seen. You must be born again. You cannot even see the Kingdom of God until you are born again.

And then Christ puts the third point, which is the most difficult. He says: *"This is a spiritual process." There I can fancy you parting company with me at once. You follow me when I speak of the intellectual and when I say it requires the creation of the power within us, but now, when I come to the spiritual process, you say, "Good-bye."* I call that process spiritual which lies behind matter, and is not explained by matter. Here is a man who the other day was overtaken with a great and awful terror thinking of a friend he had not thought of for twenty years, and he could not explain it. At that very moment that friend was being tortured to death by cannibals. You believe there is such a thing as telepathy. You believe that some strange wave of sympathy, or personality, traveled over the world from ear to ear of these two separate friends. You say:

"That is intelligible. I have heard things like that myself." Yet you won't believe that in your own heart, and in others God has fashioned an apparatus to receive this message and his power. Listen to the words of Jesus: "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it comes nor whither it goes." So is every one that is born of the Spirit. Out of far eternities God comes to you like a wind and you have felt this and some of you feel him now. "Marvel not that ye must be born again."

THE WORLD FULL OF PRACTICAL PROOFS.

"Ah!" you say; "but these are theories; we have heard them before. Can you give us practical proofs?" Why, the world is full of them. Look at that man bowing on Pilate's staircase at Rome, and he hears a voice that says: "The just shall live by faith." Martin Luther gets up, the Reformation begins! Was not that new birth? Look at that poor unhappy wanderer with a sad broken heart going up and down through the wet Elstowe meadows, dreaming of hell, frightened in every fiber of him and horrified. He heard two old women, sitting in the sun, talking of the love of Christ, and the big heart of John Bunyan opens! Is not that new birth? Have you any better phrase for it? "Can a man be born again when he is old?" Look at John Wesley. At 40 years of age he was hardened into a formalist. Our ways after forty years are tolerably fixed, and this hide-bound ritualist bows in the meeting house, on the site of which I have often preached, and while a simple Moravian speaks of the love of God the heart of Wesley melts. He says, "I believe that God did for Christ's sake forgive my sins, even mine." Was not that a new birth? You remember what Stanley, the great traveler, said about himself. He said that when he went to Africa to find Livingstone he was the biggest atheist in London. He found Livingstone and behind Livingstone he found Christ. For, he said, as I stood, day by day, beside Livingstone in the Dark Continent and saw the simplicity of the man, the love of the man, and how he lived up to the things he professed, he asked himself, "Is he crazy, what's the matter with him?" Until finally, through Livingstone, something of Christ came into the heart of Stanley, and he says: "Livingstone converted me, but he never meant to." And a few months ago this man, who described himself as "the biggest atheist in London," dies, saying to his broken-hearted wife, "Do not weep, we shall meet again." That from the man who was "the biggest atheist in London!" Is not that new birth? Have you any better phrase for it than the one that Christ has given?

And now, think of what it means to be "born again." To get back to your childhood. "Oh, that I were a child again! If I could start life over again, free from all the errors and distresses; free from all the stains and soils of the past!" You can, you can. You can get back to childhood again. For Naaman, there was the river that washed away the leprosy of the flesh; for you, "there is a fountain opened in the house of David for sin and uncleanness," where the soul may be washed clean. To get back to childhood, to get the weight of sin off, to start anew—Jesus says you can. Science tells us that all that is wanted to create a new star is a start. There is a vast floating nebulae. If it will only cohere at some little point, then the body will begin to form and presently you will have a star. All that you want is the point of contact, the cohering point, then the new life will begin to grow and the new soul begin to root.

CHRIST WORKS IN WONDERFUL WAYS.

And now, may Christ himself teach you and me what these things mean, for no one knows better than I do how difficult it is to speak of them, and no one here can tell me so plainly as I shall tell myself when I leave this pulpit tonight, how badly and imperfectly I have spoken of them. But my hope is that Jesus is now going to finish the sermon, for he had a wonderful way of making people understand what the new birth meant without even mentioning it. The young ruler did not understand anything about the new birth until Jesus said: "Sell all that thou hast and give to the poor." He understood then that there was something he had not got. And the woman of Samaria did not understand anything about it until Jesus said, "Go, fetch thy husband." Then she knew. And Simon Peter did not know what spirit he was of until Jesus looked and then his heart melted within him. And so it may be that there is here tonight a young ruler, a graduate of a university, full of good feelings, but you want something you have not got. "You must be born again." Or, there may be a woman here who knows not how great her sin is because she is used to it. "You must be born again." There may be a man whose life is a ghastly tragedy, and Christ says: You may be born again. And his promise is that, as many as receive him to them shall he give power to become the sons of God, even to those that believe on his name, which are born, not of the flesh, nor of the will of man, but of God.

"Three Fires."

The following is a report of the discourse with which Dr. Torrey closed his series of Exhibition sermons in Australia:

FIRST FIRE.

Matthew 3:11: "He shall baptise you with the Holy Ghost and with fire." "This came to me in a peculiar way. I had just moved from one house into another in Chicago. Sitting, tired, at the close of a hard day, I picked up a leaflet, and my eye rested on the headline: 'Wanted, a Baptism with Fire.' Said I, 'That's just what I want.' One verse quoted kept ringing through my heart: 'He shall baptise you with the Holy Ghost and with fire.' Next day I could hear this verse sounding out through all my work. Saturday night came—a night on which I always attended a prayer-meeting in the vestry of

my church. I said to the janitor before the meeting commenced: 'It is written, he shall baptise you with the Holy Ghost and with fire.' The janitor smiled a meaning sort of smile, and I thought, 'He knows more about this than the parson.' A stranger from London was to preach for me the following Sunday morning, and I in the evening. I asked the Lord for a text for evening, and could get nothing but this verse: 'He shall baptise you with the Holy Ghost and with fire.' This didn't seem to me like an evening text—I had been accustomed to address believers in the morning, and the unconverted at night. Then two more texts came to me, both with fire in them. I preached, and in the after-meeting powers unseen came upon the congregation, and we had a great outpouring of the Spirit. I have since met people all over the world who were in my church that night, and recalled the memory of it to me. Not long ago a lady in China spoke to me of it. I am going to take the same subject and lines tonight.

"He shall baptise you with the Holy Ghost and with fire. This first fire, then, is the fire of the Holy Ghost. Jesus Christ baptised his disciples with the Holy Spirit and with fire. We all know what it is to baptise with water, by sprinkling, pouring, or immersion. But this is a baptism with fire. What does this fire mean? What is fire said in the Bible to do? What happened to the disciples at Pentecost? We read that they were all with one accord in one place, waiting to be endued with power from on high. Suddenly there came a sound as of a rushing mighty wind, and there descended on each a cloven tongue like as of fire, and they were all filled with the Holy Ghost. The tongues symbolized the baptism of fire. The symbol may have departed, but the reality remains. The promise is to you and to your children.

"When I first preached this sermon, I said to God the night before: 'How can I preach what I have not got?' I went on my knees before him, and waited. I got such a revelation of myself as I never had before of my meanness, selfishness, and self-seeking. Christian men and women, don't we need that now? It is not a pleasant revelation, but it is a salutary one.

"Fire refines and purifies (Mal. 3). Water washes the outside; fire cleanses internally. Throw a piece of gold in the fire, and all the alloy, the dross in it, will be consumed. The dirt on the outside of our lives we can get rid of by outward reformation; but the alloy, the sin, down deep in our hearts—how shall we get it off? The baptism of the Holy Ghost will refine a man in five minutes. It is a slow process getting rid of our sins in any other way, but a baptism of fire does it at once.

"Fire consumes (Ezekiel xxiv. 4-11). We need burning out of our love of money, our love of the world, our desire for men's applause, our looking at newspapers for reports of our sayings and doings, our fear of man, our selfish ambition, our desire to be in the forefront, our stubborn obstinacy. And this baptism of fire will do it for us tonight. I knew a young woman who professed to be a Christian, though many doubted it; in fact, she sometimes doubted it herself. She was stubborn, proud, loud, obstinate—everything a Christian ought not to be. She was a member of our church Bible Institute, of which her uncle was president. Every Bible Institute member is required to go out among the poor, and help them to Christ. One day this girl had been out, and was tired. She walked along the Lake Shore drive, and noted the beautiful homes along its course. 'Ah!' she said to herself, 'this is what I like; I have had enough of dirty old stairways and squalor!' She went home fighting against the Holy Spirit. At the tea table, all in a moment, the Holy Ghost and fire fell upon her. In an instant she ran across the room, threw her arms around a girl friend who was staying with her, and exclaimed, 'I'm a volunteer for South Africa.' The fire of the Lord had burnt up everything evil in her heart and life. So transformed was she henceforth in her views, purposes, ambitions, nay, in her very face, that her best and closest friends could hardly believe she was the same girl. Isn't that what you need? You have an unconverted husband, perhaps; seek for this baptism of fire so as to cleanse and transform you that he may be won, by the change, to accept your Master as his.

"Fire illuminates. All light comes from fire. Daylight is the effect of the combustion caused by the sun. A baptism of fire—the fire of the Holy Spirit—will do more to deliver a man from heresy than a theological education. Let a man be baptised with this fire, and all 'Higher Criticism,' theosophy, agnosticism, scepticism, at once goes away. This baptism of fire makes the Bible a new book, with a glory gilding every page. Before a man gets this baptism, he would rather read the last new novel, ay, or even an old almanac, than the Bible. But when he gets this baptism, he will grudge every moment given to any other study. The young girl I spoke of just now came to me after the great change had been undergone, and said, 'Do you know what has happened to me? The best thing about it is that the Bible, which to me used to be the dullest of books, is now the sweetest. God shows me something new every day in the Bible!' The whole Bible Institute was stirred by the marvelous change in this girl. Ah! my friends, what you all need, and what we preachers need, is the baptism of fire!

"Fire warms. You stand over a glowing furnace with a bar of iron. It is cold and dark. But plunge it into the fire and note the rapid change. It was cold and hard, but now it is malleable, red hot, at a white heat! How cold we preachers are! But let God take us and plunge us in the fire of the Holy Ghost, and we glow with love for him and love for perishing souls. Yes, our great need today is the baptism of fire. We preachers come out with solid arguments and beautiful illustrations. We convince the

intellect, but we don't melt the will. We need to be preachers on fire! Wesley, Whitefield, Brainerd, Moody, were on fire; and when we get on fire all Australia will be melted. We need a choir on fire! This choir sings beautifully, and you applaud it heartily. But when our choir gets the baptism of fire, you will not applaud, but burst into tears.

"We need church members on fire! Then strangers visiting our churches would not be frozen to death. Why doesn't the working-man go to church? Why? Because he doesn't like a refrigerator! If the working-man found the rich man all aglow with love to God and man, he'd come to church fast enough!

"Fire begets energy. Men of science tell us that, given heat, we can generate energy. What generates power in the engine? The fire in the fire-box. A man shows me an engine capable of doing any amount of driving, and yet there is nothing moving. Why? He takes me below and shows me the fire-box empty. It wants fire and without that fire all its elaborate and splendid mechanism is powerless and valueless. I go into some of your churches. What splendid frescoes! What elaborately carved seats! What an effective choir! What a capable minister, with the diction of an Addison and the elocution of a Burke! What perfect organization! What a large and well-arranged Y. P. S. C. E.! Look around, and with all this grandeur, there is not a wheel in the whole instrument moving for the glory and kingdom of God! There is no fire there! What we need is the fire of the Holy Ghost. When the church gets on its face before God, and cries out for the baptism of the Holy Spirit, the fire will come, and a great work will be done.

"Fire spreads. In 1872, an old woman, known as Mother O'Leary, was one day milking a cow in Chicago, with a lamp on the ground beside her. The cow kicked the lamp over, the grass ignited, the flames spread, and in forty-eight hours only two buildings were left standing in that part of Chicago. Yes, fire spreads; but no fire spreads like the fire of the Holy Ghost. If we get a great baptism of fire on this Mission, it will sweep right through Australia, India and Africa. Jesus Christ baptises with the Holy Ghost and with fire. These ministers around me can baptise with water, by sprinkling, affusion, or immersion, according to the applicants' desire and their respective practice; but only the Holy Spirit can baptise with fire. John baptised with water, so do my brethren here, and so do I; but he shall baptise you with the Holy Ghost and with fire, and he is here waiting to do it.

SECOND FIRE.

"I base this portion of my address on 1 Corinthians iii. 15: 'Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.' The fire of God is going to try the work of every professing Christian. I come with a message to you that your work will be tried by fire. This church work, so-called, of fairs, fetivities and tomfooleries, degrading the church to the level of a museum or a vaudeville, will it stand God's test, think you? No, it will go up like smoke. Good sermons, perhaps sermons that convert some, but preached for men's applause, will they stand God's test? No, they will go up like smoke. Solos, sung in the sweetest and best voice and style, but sung only for applause, will they stand God's test, as work for him? No, they will go up in smoke. I had two leading lady singers in my church choir, one of whom came to me, after I had preached this sermon there, and said, 'I never sang a solo purely for God's glory; I want this baptism of fire.' They both got it, and became missionaries. I lost them, of course, from the choir, and I wish I could lose the whole of this great choir here tonight in the same way. All of you here in this hall who are working for Christ, will your work stand? Has it an unmixed motive?

THIRD FIRE.

"What this is may be found from 2 Thessalonians i. 7-9: 'The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, rendering vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' This is the fire of eternal doom. Everyone here must know the fire from God, either the glowing baptism of the Holy Ghost, or the fire consuming imperfect, mixed-motived works, or the fire of everlasting doom. Many here have experienced the first, as all may, if they will; some will experience the second; and some, it is to be feared, the third.

"I hear some one say, 'Is this fire of doom a literal fire?' For the sake of argument, I will let you take it as figurative; but remember, God's figures stand for facts, and his figures do not overstate his facts. Then what agonies must be those which can be compared to 'smoke of torment ascending forever and ever'?

"No exegesis can read out from the Bible the doctrine of endless punishment for those rejecting the Gospel of Christ. Did you ever burn yourself seriously? If so, you know the pain it brings. Now, think of such suffering enduring year after year, century after century, æon after æon, even to the ages of ages! Shallow thinkers say, 'Oh, this can't be true!' But don't you see men suffering here year after year, with no hope, if they reject the Gospel? If the day comes when repentance is impossible, what remains but an endless hell? You say you can't believe it. Your belief or not belief does not alter God's fact. The Christian Scientist says there is no such thing as pain; but you stick a pin in him, and see what he will say then.

Remember, you don't get rid of a fact by denying it.

"For whom is this doom? For them 'that know not God.' A man tells me he is an agnostic—he 'does not know.' Well, 'know not' is English; agnostic, Greek; and ignoramus, Latin. Let him take his choice.

"Jesus Christ will render vengeance. You say, this is not just. But it is a fact and it is just. You ought to know God. You have resisted every attempt to bring you to know him. You have put yourself under infidel influence; you have listened to blasphemous, obscene teaching. You ought to know God. It is your first and most solemn duty and obligation. If you are an honest and pure-mouthed agnostic, you can get rid of your trouble. I will show you how, if you will come to me after this meeting.

"'And that obey not the Gospel.' Many a man theoretically believes the whole Bible, from Genesis to Revelation, but does not 'obey the Gospel.' He will have the same fate as the agnostic.

"All here must take choice between these three fires I have spoken of. Which do you choose?"

After a solemn pause, Dr. Torrey offered an earnest prayer. He then asked those Christians present who had been working with imperfect or mixed motive, and were resolved to pursue a single aim in the future, to come forward, and so many rose to do so that after a minute or two he had to request them to stand where they had risen. He then desired all who wished for a full and immediate baptism of the Holy Spirit to rise, and an immense number sprang to their feet. Finally he begged all who were willing to accept Christ as their Saviour to go into the inquiry room and, while a hymn was being sung, a large number complied with his invitation and were personally dealt with by Dr. Torrey and a large band of ministers and other Christian workers.

Dr. Torrey's Letter on the Liverpool Meetings.

Liverpool, Dec. 16, 1904.

The first section of our Liverpool mission closed last night. I am off today for two weeks in Germany, and we begin again January 1st.

These six weeks have been weeks of seed sowing and of harvest, too. There have been great difficulties to overcome, and one by one God has overcome them. We have the best hall that we have ever had, but it is far removed from the centers of population. Most of the people who attend have to come from two to six or eight miles. There is not a house in half a mile one direction of the hall, and not a house in half a mile another direction. Most of the people come by street car, and then one has to walk half a mile after leaving the stret car. In spite of all this, God has drawn many thousands together every night, and on Sunday nights in any decent sort of weather the building would not hold the crowds—thousands have been turned away; and even on bad, very bad Sunday nights the building has been practically full. But better than this, the power of God has been mightily present. Many, many Christians have entered into a new knowledge of the Holy Spirit's power, and thousands of the unsaved have been brought to Christ. The last week has been the best of all. It has seemed at times as if the meetings would break all to pieces with joy. People would step out of darkness into a wonderful experience of God's presence and power.

THE JOY OF SALVATION.

I made an offer in one of my sermons the other night that if any honest sceptic, agnostic, infidel, atheist or Unitarian would come to me, I would show him the way to find out beyond a peradventure that Jesus Christ was the Son of God and the Bible the Word of God. One man came to me a few days after, saying he wished to accept that offer, that he had come to doubt the existence of God and to doubt everything. On talking with him I found out that the secret of his difficulty was sin. We had a plain talk together, and I told him what to do and he promised to do it. Two or three days afterward God met him in a wonderful way, and he wrote to me a letter describing it. I read this letter in the meeting, not knowing that he was there. He sprang to his feet with his face all aglow and said:

"I am here."

"Well, then," I said, "stand upon that chair and give your testimony."

The power of God seemed to be upon him. The whole audience was stirred. His face was beaming, and people were laughing and weeping. This is but one case. I do not know that I have ever seen a work in which so many people stepped out so quickly into radiant joy.

A CARDIFF CONTINGENT.

We had a visit of 300 people from Cardiff. They chartered a train called "The Glory Special," coming perhaps 175 miles. When they reached here they were all on fire. I had intended speaking in the afternoon, but their testimonies were so wonderful that all addresses were put aside. They told the story of how the work in Cardiff had gone on better since we left than while we were there—that the fire had broken out in the churches, and there had been hundreds of conversions. Some thought that there had been more conversions since we left Cardiff than while we were there. The fire had also spread to the surrounding towns. The colleague of one of the secretaries of the mission had gone out to a place twelve miles away the Sunday following our departure, and had 100 conversions at the first meeting.

There were also some notable testimonies from converts. The drunken atheist who came into our meeting to interrupt and bother me, but who was converted in the meeting, was among those who came up. He gave a wonderful testimony, both afternoon and evening. He is a marvelous illustration of the saving power of God. An-

other man, a member of the Produce Exchange, who was converted during our stay there, gave a stirring testimony as to how God had saved him, and he had gone to work to save others since. The coming of the Cardiff people put new life into our meetings here.

BUSINESS MEN'S NOON MEETINGS.

We are having remarkable meetings Mondays and Wednesdays from 12:20 to 12:50 in the Corn Exchange. One of the leading members of the Corn Exchange is chairman of our committee, and he secured the Corn Exchange for business men's meetings. These have been splendidly attended, but better yet the Spirit of God has been present in power. At one of the first meetings an agnostic was converted. At the last meeting (Wednesday of this week) all over the Exchange I noticed men weeping—oftentimes gray-haired men.

Some of the Church of England ministers, in their determination to get a blessing in their own church, get the men of their neighborhood together and march a long way over to the mission hall with a band.

I think there is every indication that we are to have here in Liverpool a revival in the power of the Holy Ghost such as we have been long praying for. R. A. TORREY.

Current Anecdotes Palestine Party.

On January 30th three men sailed on the steamship Moltke for the 76-day cruise to Palestine.

The successful contestants in the Current Anecdotes subscription contest, which enabled these men to make this trip as our guests, were Arthur St. James, Baptist Home Missionary, Dorchester, Mass.; W. A. Hillis, Oberlin, Ohio, American Sunday School Union, Supt. for Ohio, Michigan, and Indiana, and F. T. Bell, M. E. pastor at Gatchellville, Pa.

Mr. St. James and Mr. Hillis have made painstaking, persistent efforts in increasing Current Anecdotes subscription list, not merely for the trip to Palestine, but because, as they have said several times, they were increasing the usefulness of the preacher whom they induced to subscribe. Mr. Bell paid a lump sum and will send Current Anecdotes with his compliments to his list.

The contest between Mr. Hillis and Rev. R. C. Wuestenberg, M. E. pastor Woodsfield, Ohio, was very close and the latter did good work in preaching Current Anecdotes. When Mr. Hillis decided that on account of his family he would prefer a California trip it gave us a great deal of pleasure to arrange for the sale of his ticket to Rev. Wuestenberg, at about $150 less than it would have cost him had he purchased the ticket from the steamship company. This reduction with the commission which we paid him on the subscriptions he obtained recompensed him partially at least for his work.

Therefore the party that will go on the three passage tickets furnished by Current Anecdotes will be Revs. St. James, R. C. Wuestenberg, and F. T. Bell. The votes were as follows: F. T. Bell 123, Arthur St. James 93, W. A. Hillis 93, and R. C. Wuestenberg 85, the next man had only 18 votes, which shows that only five or six entered the contest earnestly. This may have been because there was doubt of our ability to carry out our agreement. In fact several men reported to us that they had been discouraged because of wise preacher friends who smiled and said that they would probably get a trip to Palestine in their eye. There should have been at least 200 contestants—a trip to Palestine being the heart's desire of so many. It is interesting to note that two of the successful contestants were engaged in missionary work. This may be only a coincidence, or again it may be an indication that a pastorate is not conducive to energy and zeal. In connection with this we wish to acknowledge the reliability of Thos. Cook & Son; when we made the contract with them two years ago it was on the basis of a 70-day cruise for $300, including a limited number of shore excursions. But they abandoned their 1904 cruise, and when they came to arrange for the 1905 cruise rates were much higher and the passage was $300 to $600 alone without shore expenses. They furnished us $450 accommodations on our $300 contract and in addition furnished shore excursions and side trips without charge to our three passengers, which every other passenger on the Moltke paid from $175 to $250 for, so that we were able through the square dealing and generosity of Cook & Son to furnish passages for which others were paying from $500 to $600. Mr. St. James and the others wished me to thank all those who voted for them. St. James said that he was as thankful as a converted Frenchman could be.

They will be a jolly crowd. The editor wishes he might join them. Bon voyage. God bless them and may the journey to the land of the Book make them more useful in their ministry.

What will Current Anecdotes do next? We are planning for some things to be announced in the fall that will be much greater than paying the expenses of three trips to Palestine. I enjoy the publishing of Current Anecdotes. It is not merely a business enterprise with me. The results I expect to accomplish shall only be limited by the size of my congregation. It is over 10,000. Splendid congregation, isn't it?

But before I can accomplish some of my enterprises the present congregation must be doubled.

That could easily be done if each reader would tell what he really thought of the magazine to the next preacher he met.

If it isn't meeting your needs in making your work more effective, tell me about it, please. Sincerely,

F. M. BARTON.

Present-Day Problems.

By Stephen A. Northrop, D. D., LL. D.

WHY MORE WOMEN ATTEND CHURCH THAN MEN.

[We interrupt Mr. King's series of articles on "Why Men Don't Go to Church" to present this timely article sent us by Dr. Stephen A. Northrup, of Kansas City. The article first appeared in "Madame." Many ministers are discouraged because more men don't come to church and imagine that their preaching is effeminate. The solution of the problem is to go after the men—go where they work.—Ed.]

Of all the moral and spiritual problems to be solved this one is the easiest. I know of no question in which answers can be found more readily. Observation and experience have taught me to find many ways out of this commonplace interrogation.

There are more women in the church than men because woman is naturally religious. It is her vitality, her inspiration and her cheer. It is her solace in the home life, and the chief concern as she gathers the little ones in her arms. Her husband, "known in the gates," is busy in affairs of commerce and statecraft; she is active in religious movements and the moral uplift of those around her.

The character of womankind generally is true as steel. I mean, of course, in her pristine state of purity and virtue. She will not forsake her loved ones, or a cherished cause, though all the world turn traitor. Her son or her husband may be disgraced, or thrown into prison; she will cling to him to the very last; she will follow him to the very scaffold. You cannot find one case in the New Testament where a woman was ever false to her Master. When his disciples forsook him and fled, and denied him in the greatest tragedy of all the centuries, she stood fearless and faithful unto death. She cared not for the Roman spears nor the soldiers' threats. She was there to do or die, and persistently and lovingly followed her Saviour from Calvary to the tomb.

"Not she with trait'rous kiss her Saviour stung,
Not she denied him with unholy tongue;
She, when apostle shrank, could danger brave,
Last at the cross, and earliest at the grave."

Women are more generally educated than men. They see through the great social, moral and religious problems at first glance. High School commencements prove the point under discussion. There are five girls to one boy who have the grit and grace to complete their education and receive their diploma. Boys drop out during the course and drift early into work, mischief and deviltry. They hear more of hypocrisy in high places, and sensuality, profanity, and intemperance in low places. They soon become absorbed in the seductions of convivial life. The slot machine and the poisonous cigarette, and like attendant evils, lead them astray. They lose respect for righteousness, truth and virtue. Under these conditions they finally cut themselves aloof from Sunday school and church. Consequently, they become weak in brain, tough in heart, and rough in life.

Naturally, we do not find these conditions, and especially those of this commercial age, conducive to church attendance or growth in character. Thousands of men never darken a church door unless at the funeral of some friend, or to please their wives. Finally they drift into "Doubting Castle" and spend their last days without hope and without God in the world. In the meantime their wives, daughters and mothers may be found at the house of prayer developing the moral and spiritual forces within them, and hence they swell the number of women at divine worship.

There are more women than men in church worship because they are in the majority statistically; in other words, they are not busy in secular pursuits Lord's days. There are more men inside our penitentiaries than women, thirty to one, if you please. One hundred thousand men occupy cells in our State's prisons and reform schools; another one hundred thousand are tramps; another one hundred thousand are dealing out liquors; another one hundred thousand are gamblers and dealers in "futures"; and another one hundred thousand are spending their days in riotous living. Another one hundred thousand are soldiers under "Old Glory"; another one hundred thousand are policemen; another one hundred thousand are railroad men; another one hundred thousand are street-car men—poor fellows of both callings—who have to work on Lord's days to satisfy greedy corporations; another one hundred thousand are politicians who are conniving for the spoils of office, or clutching for princely "grafts"; another one hundred thousand are working men who meet to talk about the scale of wages or subjects along the line of labor troubles; another one hundred thousand are capitalists, opening their Lord's day morning mail and deeply engrossed in business schemes. Thus we have millions of men who are busy seven days in the week in sin, crime, or official and financial interests. This condition of affairs contributes more to a major attendance of women at church than all the other causes put together.

It is to be hoped that the throng of women who are daily crowding more and more into the ranks of business and professional life will not yield to the engrossment of worldly care as have their brothers and husbands. Indeed, there is little ground to fear that such will be the case; for the higher woman rises in mental attainment and in broad usefulness, the more she grows in her innate spiritual refinement. There is hope that the gentle and ennobling influence of womanhood will do much to alleviate the stress of business combat. The growth of courtesy and consideration for others in our professional and industrial circles will be a long

step toward overcoming the gross indifference that now exists toward matters spiritual.

A woman was the mother of the Son of God. Since the hour when Bethlehem's manger became the throne of a King, woman has loyally bowed at the feet of Jesus. The first monument was for a woman who was true to her lord, a memorial to her unto this day.

Woman still leads in the work of the Kingdom. Where would our orphan asylums, rescue homes and hospitals be without her influence? The noble work of the women's missionary societies shows that the holy zeal of Apostolic days still burns in her breast.

The law of nature, as well as that of grace, binds woman's soul to the heart of Christ, and draws and fascinates her to the altars and pews of the church. The future of the state, the nation, the city and the church, depends on the fidelity and spirituality of women. Christian mothers, God bless them. Their lives and memories are the inspiration of poets, scholars, statesmen and financiers for all time and all peoples. We crown her queen of the home, the church and the world! God pity the man who has no Christian home!

In a late number of "The Christian Endeavor World" is a summing-up of the opinions of five hundred pastors on the Sunday evening service. Two-thirds of them thought that the interest in this service was increasing or at least not diminishing.

Those who thought the interest was decreasing assigned the following causes: "The lowered spirtual condition of the church; overwork of church members in secular pursuits; worldliness and materialism; outside attractions and the love of pleasure; the growing feeling that the morning sermon is all that is needed; the multiplicity of religious duties and services; spectacular preaching; the need of Sunday evening for the home life."

The reasons for success were given as: "Simple, direct gospel preaching; much attention to the musical features; an emphasis on evangelism; increased earnestness of the people; short sermons; careful preparation for the service."

A Southern writer in "Harper's Weekly" tells this story of a negro preacher's version of the parable of the Good Samaritan. There was a traveler on a lonely road, said the preacher, who was set upon by thieves, robbed and left wounded and helpless by the wayside. As he lay there, various persons passed him, but none offered to assist him. Presently, however, a poor Samaritan came by, and taking pity on the wounded man's plight helped him on his mule and took him to an inn, where he ordered food and drink and raiment for the man, directing the innkeeper to send the bill to him. "An' dis am a true story, breth'ren," concluded the preacher, "for de inn am standin' dere yet and in de do'way am standin' de skel'ton of de innkeeper, waitin' fer de Good Samaritan to come back an' pay de bill."

[Continued from page 216.]

share in prayer his great achievements before carrying them on to completion.

In every well-regulated family many things are done for the children without their asking; other things are refused when asked for; but some things are done only when and because they are asked for.

The Father's Enjoyment in Answering the Disciple's Prayer.

1. Prayer, as viewed by Jesus from the standpoint of the Fatherhood of God, has been seen to be an intellectually defensible proceeding as well as an instinctive cry of the heart. There is need to emphasize one truth that is involved in this recognition of the Fatherhood of God, and that is that God enjoys answering prayer. A father knows no greater joy than that which results from giving good things to his children. We sometimes have a feeling that there is a degree of disinclination on the part of God, which can be overcome only by persistent and strenuous appeal, or which is to be overcome through the intervention of Jesus. Read still again Matt. 7: 7-11. Notice the "how much more" (v. 11). See also John 16: 26, 27.

2. There are, however, in Luke's Gospel certain statements that seem, at first reading, to represent God as disinclined to grant what is asked of him. Read 18: 1-8. What is the point of this illustration? Does it represent God as like the weary judge? Notice the three expressions in vv. 7, 8 that indicate God's attitude toward those who are praying to him. Yet evidently v. 1 indicates that it is a persistent praying to which Jesus here urges his disciples, although the reason for the persistence is clearly not the need of overcoming any disinclination or lack of interest on God's part. The situation of those who are praying is represented as peculiar. They are in danger of "fainting" (v. 1), and are in need of being "avenged" (v. 7). It is an exhortation then to those who are suffering persecution. They are urged not to cease calling upon God, but to be sure that he loves them and will come to their relief as "speedily" (v. 8) as he wisely can.

Read again Luke 11: 5-13. In vv. 5-8 there is the account of a man who was trying to get something for his friend. Does Jesus here represent God to be like the sleepy neighbor (vv. 9-12)? Is the man more deeply interested in his "friend" than God is?

3. When answer to prayer is delayed it is always for some other reason than that God is unwilling to do a good thing for his children.

PROFITABLE RECREATION.

The raising of Belgian hares is more profitable than raising chickens. This is on account of their productiveness. Over 100 have been produced from a single pair within a year. The meat is more delicious than chicken. I bought a hutch of forty recently and can spare a few families, consisting of one buck and two does, for $5.00; or one buck and one doe for $4.00, you to pay express. David Myers, 326 Caxton Building, Cleveland, Ohio.

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THE COMING REVIVAL.

Last month we presented the importance of winning souls one by one, and we believe that is the most effective way, and that hand-picked fruit is better than windfalls.

This month we present in Dr. Hallock's Homiletic Year, and in the comparison of Dr. Dawson's and Dr. Torrey's work methods of winning men in special meetings.

Next year Mr. Torrey and Mr. Alexander are coming to the United States to open an evangelistic campaign that, it is hoped, will be more intense and bring greater results than those of the past two years in Australia, England, Ireland, etc. There is among the churches a general movement for a revival; the Presbyterian and Methodist churches have had special committees and men at work for several years. In spite of a widespread opinion that no general revival can be carried on in the churches, there seem to be indications that there is something in the air.

The greatest obstacle is the intense straining for money, more prevalent than has been met in any past revival. Men of strong religious character are forced to give less and less time and money to religious duties in order to meet competition of men who give no time or money.

With that out of the way, the next obstacle is the division of opinions as to methods.

These opinions may be divided into the critical or higher critic party, the conservative or the new evangelism, and the old evangelism with its manifestations of power. If all these could drop their differences and go in for saving souls for a year, and then scrabble for the spoils after they were saved, it might be possible to have a general revival. It will make some smile to think of higher critics in the soul-saving business, but many of them, maybe all of them, want to make the world better, and you can't make a critic out of a man who doesn't believe anything.

Let the conservatives stop objecting to emotion. Paul said he would stand on his head, or words to that effect, to get people saved. He also preached a treatise on philosophy to the Athenians. Some think he promised himself never to do it again or preach anything but Christ and him crucified.

And let the old evangelism adherents remember that emotion should have something to carry it proportionate to the fire, or it may not burn long. Someone has likened emotion to the alcohol in a grain of wheat or in bread. Taken with the other essentials, it is nutritious, but separated and taken alone it is intoxicating.

Mr. Torrey ascribes the results of his meetings to a prayer meeting which started in his Chicago church. Therefore, if there is to be a general revival it would seem to be time to start a general campaign of prayer.

In an article on "Human Pre-existence" J. Ellis McTaggart, of Trinity College, Cambridge, reasons that immortality will be without memory, inasmuch as we have no memory of our pre-existence, and the desirability of such immortality is discussed.

This is all right for a discussion, but if the professor wanted to do something practical that would be of service to humanity, why not discuss this problem: Provided, a dog had no tail, would such appendage be desirable? He might treat this from three standpoints—that of the dog when a puppy, the exercise obtained through chasing its tail, the use of such organ in chasing flies. Then the relation of such a tail to humanity, furnishing a connection for tin cans, which results in vibrations of the diaphragm with its attendant beneficial results. The other view is one that is common to both the higher and lower members of the animal kingdom: the man and dog, and arises when a man steps on the tail of the dog. This is a most important standpoint, for if he stands the dog bites the man, which would be obviated if the dog had no tail. We would refer this question to the critics who claim that John did not write the gospel attributed to him. We would like to have them put forth the kind of gospel John would have written had he written one. They must know, or how could they tell that he did not write the one as it is. How easy it is to fall into the errors of criticism.

CHURCH MUSIC.

Pastors will find on pages xii-xv, November Current Anecdotes, an advertisement of Novello, Ewer & Co., of New York, directed to organists and choirmasters. As the house of Novello, Ewer & Co. is one of the oldest in the world making a specialty of high grade church music (established 1812), the offer to send all their latest music to organists is one that would be quickly accepted if noted by those to whom it is directed. We would suggest, therefore, that the readers of Current Anecdotes call the attention of those having charge of church music to the advertisement and receive the thanks of all concerned.

An American Preacher Abroad.

Marylebone Presbyterians were fortunate in securing the services of Dr. Wayland Hoyt, of Philadelphia, for the whole month of August, says the *British Weekly*. He is a delightful preacher—racy, original, and overflowing with anecdote. His independence of manuscript, and frankly conversational style contrasts strikingly with the more formal eloquence of some American preachers. Although grey haired, Dr. Hoyt retains his youthful vivacity, and there is even a roguish playfulness in some of his personal thrusts. London Presbyterians rarely laugh in church, but they laughed whole-heartedly at some of Dr. Hoyt's sallies. In substance his discourses are full of serious wisdom. His gentle, benevolent face, with its Grecian outline, reminds me of some classic philosopher.

Dr. Hoyt has made a study of natural history, and some of his best illustrations are drawn from outdoor life. He has lately visited Palestine, and described the scene on the Lake of Galilee, and the boat by which tourists cross. He also described with glowing enthusiasm his visit to the haunts of William Carey in Northamptonshire. I give two illustrations which will show the quality of the man:

"The only humming-bird we have in the eastern states is the ruby-throated hummingbird, a little creature an inch and a half long. Do you know where that bird winters? On the other side of the Amazon, in southern central Brazil. Each spring the instinct of migration leads it to undertake the tremendous northward journey of four thousand miles. It starts on its long voyage and reaches its destination safely. God does not cheat the little bird, nor will he deceive that instinct of his human children which gives them faith in immortality."

"The last wheat crop of America, I am told, amounted to seven hundred million bushels. Have you ever thought on what slight things that mighty harvest depends? On each wheat flower there are three slender threads, and on them hangs the pollen which the anthers secrete. The whole vast mass of wheat hangs on these tender threads. God works by means, and often uses the humblest things to carry out his mighty purposes."

Denominational Statistics for 1904.

We reproduce from "The Christian Advocate," New York, N. Y., the excellent statistics prepared by H. K. Carroll, in charge of the government census of churches.

The "Advocate" shows commendable enterprise in having prepared each year at no small expense the figures which show the numerical condition of the church and Current Anecdotes wishes to express its appreciation for the privilege of reproducing them.

TABLE II.

SUMMARY FOR 1904.

DENOMINATIONS.	MINISTERS.	CHURCHES	COMMUNICANTS	NET GAINS FOR 1904. MINISTERS.	CHURCHES	COMMUNICANTS
Unitarians (6 bodies)	1,230	474	70,415	74	42	2,942
Roman Catholic	14,230	12,664	6,259,819	178	488	93,000
Reformed (Dutch) (4 bodies)	551	496	81,007			
Reformed (German) (3 bodies)	1,011	1,021	226,000			
Latter-day Saints	1,411	1,021	256,237	99	236	241,105
Catholic Apostolic	95	11	1,494			
Christadelphians		61	1,575			
Christian Catholic Church	1,195	1,010	40,000			
Christian Scientists (Incorporation)	110	111	40,000			
Church of God (Winebrennarian)	1,000	1,000	63,000	101	32	3,500
Church of God (Adventist)	1,000	1,000	63,000			
Church of God (Seventh Day)	1,000	1,000	63,000			
Church of the New Jerusalem	1,000	1,000	63,000			
Communistic Societies (4 bodies)	1,000	1,000	63,000			
Congregationalists	1,000	1,000	63,000			
Disciples of Christ	1,000	1,000	63,000			
Dunkards (3 bodies)	1,000	1,000	63,000			
Evangelical Association	1,000	1,000	63,000			
Friends (5 bodies)	1,000	1,000	63,000			
German Evangelical Synod	1,000	1,000	63,000			
Jews (3 bodies)	1,000	1,000	63,000			
Lutherans (13 bodies)	1,000	1,000	63,000			
Mennonites (4 bodies)	1,000	1,000	63,000			
Methodists (17 bodies)	1,000	1,000	63,000			
Moravians	1,000	1,000	63,000			
Presbyterians (12 bodies)	1,000	1,000	63,000			
Reformed (French)	1,000	1,000	63,000			
Reformed (German)	1,000	1,000	63,000			
Reformed Episcopal	1,000	1,000	63,000			
Salvation Army	1,000	1,000	63,000			
Schwenkfelders	1,000	1,000	63,000			
Social Brethren	1,000	1,000	63,000			
Society for Ethical Culture	1,000	1,000	63,000			
Spiritualists	1,000	1,000	63,000			
Theosophical Society	1,000	1,000	63,000			
Union (Evangelical) (2 bodies)	1,000	1,000	63,000			
Universalists	1,000	1,000	63,000			
Independent Congregations	1,000	1,000	63,000			
Grand total in 1904	1,000	1,000	63,000			
Grand total in 1903	1,000	1,000	63,000			

TABLE III.

ORDER OF DENOMINATIONS.

DENOMINATIONS.	RANK IN 1904.	COMMUNICANTS.	RANK IN 1890.	COMMUNICANTS.
Roman Catholic	1	10,194,819	1	6,231,417
Methodist (Episcopal)	2	5,947,783	2	5,143,364
Methodist (Episcopal, South)	3	2,581,000	3	1,340,994
Baptist (Regular)	4	4,650,000	4	1,200,000
Disciples of Christ	5	1,250,000	5	641,093
Presbyterian (Northern)	6	1,250,000	6	641,093
Baptist (Colored)	7	1,000,000	7	500,000
Protestant Episcopal	8	750,000	8	500,000
Lutheran (General Synod)	9	750,000	9	500,000
Congregationalist	10	750,000	10	500,000
Lutheran (General Council)	11	750,000	11	500,000
Lutheran (Synodical Conference)	12	750,000	12	500,000
Lutheran (Joint Synod of Ohio)	13	750,000	13	500,000
Lutheran (Norwegian)	14	750,000	14	500,000
Lutheran (Other Bodies)	15	750,000	15	500,000
United Brethren	16	750,000	16	500,000
Lutheran (Synodical Conference)	17	750,000	17	500,000
Lutheran (Norwegian)	18	750,000	18	500,000
Lutheran (Other Bodies)	19	750,000	19	500,000
Lutheran (Norwegian)	20	750,000	20	500,000
Lutheran (Other Bodies)	21	750,000	21	500,000
Lutheran (Norwegian)	22	750,000	22	500,000
Lutheran (Other Bodies)	23	750,000	23	500,000
Lutheran (Norwegian)	24	750,000	24	500,000
Lutheran (Other Bodies)	25	750,000	25	500,000
Lutheran (Norwegian)	26	750,000	26	500,000
Lutheran (Other Bodies)	27	750,000	27	500,000
Lutheran (Norwegian)	28	750,000	28	500,000
Lutheran (Other Bodies)	29	750,000	29	500,000
Lutheran (Norwegian)	30	750,000	30	500,000
Lutheran (Other Bodies)	31	750,000	31	500,000
Lutheran (Norwegian)	32	750,000	32	500,000
Lutheran (Other Bodies)	33	750,000	33	500,000
Lutheran (Norwegian)	34	750,000	34	500,000
Lutheran (Other Bodies)	35	750,000	35	500,000
Lutheran (Norwegian)	36	750,000	36	500,000
Lutheran (Other Bodies)	37	750,000	37	500,000
Lutheran (Norwegian)	38	750,000	38	500,000
Lutheran (Other Bodies)	39	750,000	39	500,000
Lutheran (Norwegian)	40	750,000	40	500,000
Lutheran (Other Bodies)	41	750,000	41	500,000
Lutheran (Norwegian)	42	750,000	42	500,000
Lutheran (Other Bodies)	43	750,000	43	500,000
Lutheran (Norwegian)	44	750,000	44	500,000
Lutheran (Other Bodies)	45	750,000	45	500,000
Lutheran (Norwegian)	46	750,000	46	500,000
Lutheran (Other Bodies)	47	750,000	47	500,000
Lutheran (Norwegian)	48	750,000	48	500,000
Lutheran (Other Bodies)	49	750,000	49	500,000
Lutheran (Norwegian)	50	750,000	50	500,000

NET GAINS OF THE YEAR

Next after the Roman Catholic Church, which reports 10,194,819 communicants, and while it falls below the largest single denomination in the United States comes the Methodist Episcopal Church, with 2,872,783 communicants. The gain of the year in the former was 241,105; in the latter, 93,107. It is worth while, however, to call attention to the fact that Methodist itinerant ministers outnumber Catholic priests as 15,000 does 13,000. The former are all under appointment by the bishops of the denomination; in the churches is also great, the Catholic Church having about 11,000, the Methodist Episcopal 27,000—more than twice as many.

The three bodies of Regular Baptists have a total of 4,650,000, and their aggregate gain in communicants is supposed to be about 200,000. The Disciples of Christ have gained only 3,000, while all bodies of Methodists gained 69,344. The Northern Presbyterians Church advanced in number of communicants 23,000; all Presbyterian bodies, 30,175. The Disciples of Christ, a widely spreading body, had an increase of 38,000. The Protestant Episcopal Church had a gain of 15,000, and the Lutherans of 74,000. The Latter-day Saints added 13,000 to the number reported for 1903.

TABLE IV.

ORDER OF DENOMINATIONAL FAMILIES.

DENOMINATIONAL FAMILIES.	RANK IN 1904.	COMMUNICANTS.	RANK IN 1890.	COMMUNICANTS.
Roman Catholic	1	10,194,819	1	6,231,417
Methodist	2	5,947,783	2	5,143,364
Baptist	3	4,650,000	3	1,200,000
Lutheran	4	2,750,000	4	1,717,000
Presbyterian	5	1,250,000	5	641,093
Disciples of Christ	6	1,250,000	6	641,093
Protestant Episcopal	7	750,000	7	500,000
Congregationalist	8	750,000	8	500,000
Latter-day Saints	9	241,259	9	103,125
Reformed	10	197,000	10	197,000
Evangelical Bodies	11	194,793	11	158,315
Friends	12	117,000	12	107,000
Dunkards	13	94,191	13	63,000
Mennonites	14	60,000	14	41,941

TABLE I.

DENOMINATIONS.	STATISTICS OF THE CHURCHES IN 1904. IN THE UNITED STATES ONLY.			GAINS OF THE CHURCHES IN 1904. IN THE UNITED STATES ONLY.		
	MINISTERS.	CHURCHES.	COMMUNICANTS.	MINISTERS.	CHURCHES.	COMMUNICANTS.
Adventists:						
1. Evangelical	34	30	1,147	.....	.....	.....
2. Advent Christians	912	610	26,500	100	200	.....
3. Seventh-Day	471	1,533	57,443	34	47	2,942
4. Church of God	19	29	642	.....	.....	.....
5. Life and Advent Union	60	98	3,800	.....	.....	.....
6. Churches of God in Jesus Christ	94	95	3,272	.....	.....	.....
Total Adventists	1,590	2,424	92,418	34	47	2,942
Baptists:						
1. Regular (North)	7,091	9,000	1,070,206	78	76	13,004
2. Regular (South)	12,730	20,631	1,850,880	100	200	45,000
3. Regular (Colored)	10,627	15,484	1,929,139	100	100	20,000
4. Six-Principle	8	13	353	.....	.....	30
5. Seventh-Day	110	97	8,830	2	d24	d1,879
6. Freewill	1,278	1,543	26,322	25	25	1,826
7. Original Freewill	120	167	12,000	.....	.....	.....
8. General	463	518	25,780	d19	93	994
9. Separate	118	103	6,479	.....	.....	.....
10. United	25	304	18,209	.....	.....	.....
11. Baptist Church of Christ	85	182	8,254	.....	.....	.....
12. Primitive	2,180	3,330	120,000	.....	.....	.....
13. Old Two-Seed-in-the-Spirit Predestinarian	300	475	12,851	.....	.....	.....
Total Baptists	35,713	52,001	5,150,915	176	469	83,040
Brethren (Dewey):						
1. Brethren in Christ	194	76	2,266	.....	.....	.....
2. Old Order, or Yorker	7	3	314	.....	.....	.....
3. United Zion's Children	20	26	333	.....	.....	.....
Total River Brethren	101	105	3,603	.....	.....	.....
Brethren (Plymouth).						
1. Brethren I	.....	100	2,280	.....	.....	.....
2. Brethren II	.....	88	2,419	.....	.....	.....
3. Brethren III	.....	86	1,235	.....	.....	.....
4. Brethren IV	.....	31	718	.....	.....	.....
Total Plymouth Brethren	.....	314	6,661	.....	.....	.....
Catholics:						
1. Roman Catholic	13,413	11,393	10,104,319	90	226	241,955
2. Polish Catholic	38	48	42,850	.....	.....	.....
3. Russian Orthodox	40	31	40,000	.....	.....	.....
4. Greek Orthodox	8	9	21,230	.....	.....	.....
5. Syrian Orthodox	3	4	15,000	.....	.....	.....
6. Armenian	15	21	15,000	.....	.....	.....
7. Old Catholic	5	5	5,500	.....	.....	.....
8. Reformed Catholic	9	5	1,600	.....	.....	.....
Total Catholics	13,521	11,411	10,233,824	99	226	241,955
Catholic Apostolic	96	19	1,491	.....	.....	.....
Chinese Temples	.....	47	.....	.....	.....	.....
Christadelphians	.....	63	1,277	.....	.....	.....
Christian Connexion	1,349	1,540	101,597	.....	.....	.....
Christian Catholic (Dowie)	104	110	40,000	.....	.....	.....
Christian Missionary Association	10	13	754	.....	.....	.....
Christian Scientists	1,222	611	66,023	104	32	5,726
Church of God (Winebrennarian)	460	550	35,000	.....	.....	.....
Church of the New Jerusalem	133	134	7,982	d10	d10	13
Communistic Societies:						
1. Shakers	.....	15	1,000	.....	.....	.....
2. Amana	.....	1	1,798	.....	.....	.....
3. Harmony	.....	1	8	.....	.....	.....
4. Altruists	.....	1	■	.....	.....	.....
5. Church Triumphant (Koreshan Ecclesia)	.....	3	■	.....	.....	.....
6. Christian Commonwealth	.....	1	■	.....	.....	.....
Total Communists	.....	23	3,084	.....	.....	.....
Congregationalists	6,127	5,959	667,951	56	79	7,551
Disciples of Christ	6,835	11,088	1,283,395	158	381	26,489
Dunkards:						
1. Conservative	2,775	900	85,000	2	.....	.....
2. Old Order	213	75	4,000	.....	d18	d1,000
3. Progressive	365	144	15,000	25	d46	d1,000
4. Seventh-Day (German)	5	6	194	.....	.....	.....
Total Dunkards	3,358	1,125	114,194	27	d46	d1,000
Evangelical Bodies:						
1. Evangelical Association	916	1,659	99,411	1	13	299
2. United Evangelical	507	707	63,283	7	1	1,417
Total Evangelical	1,423	2,366	164,709	8	14	1,716
Friends:						
1. Orthodox	1,261	830	92,830	91	.....	1,805
2. "Hicksite"	115	183	10,545	.....	d18	d1,205
3. "Wilburite"	88	53	4,468	.....	.....	.....
4. Primitive	11	9	222	.....	.....	.....
Total Friends	1,475	1,075	117,065	91	d18	510
Friends of the Temple	4	4	240	.....	.....	.....
German Evangelical Protestant	100	155	20,000	.....	.....	.....
German Evangelical Synod	1163	1,313	209,791	.....	.....	.....
Jews:						
1. Orthodox	138	340	63,000	.....	.....	.....
2. Reformed	165	230	81,000	.....	.....	.....
Total Jews	1111	570	143,000	.....	.....	.....
Latter-Day Saints:						
1. Utah branch	700	706	300,000	.....	.....	.....
2. Reorganized branch	850	642	43,250	35	14	1,178
Total Mormons	1,550	1,338	343,250	35	14	1,178

[1] Estimates; returns for 1904 not ready. d Decrease.

TABLE I.

DENOMINATIONS.	STATISTICS OF THE CHURCHES IN 1904. IN THE UNITED STATES ONLY.			GAINS OF THE CHURCHES IN 1904. IN THE UNITED STATES ONLY.		
	MINISTERS.	CHURCHES.	COMMUNICANTS.	MINISTERS.	CHURCHES.	COMMUNICANTS.
Lutherans:						
1. General Synod	1,393	1,693	238,473	23	d1	6,547
2. United Synod, South	316	403	43,363	11	2	1,095
3. General Council	1,313	2,016	370,998	17	d49	5,010
4. Synodical Conference	2,289	3,694	674,010	d16	717	27,669
5. United Norwegian	604	1,393	144,398	26	55	5,159
Independent Synods:						
6. Ohio	518	694	97,393	4	19	2,837
7. Buffalo	26	30	5,540	d2	d10	.....
8. Hauge's	109	975	33,000	5	13	12,978
9. Eielsen's	7	50	1,500	.....	.....	50
10. Texas	14	20	2,300	1	3	235
11. Iowa	478	993	90,589	9	36	2,788
12. Norwegian	316	877	78,486	38	.....	.....
13. Michigan, etc	26	35	3,758	.....	d3	d616
14. Danish to America	53	127	9,000	1	14	.....
15. Icelandic	30	37	3,725	1	1	.....
16. Immanuel	17	17	2,500	2	2	1,389
17. Suomal (Finnish)	22	61	14,149	3	3	1,500
18. Norwegian Free	149	430	41,400	12	20	1,549
19. Danish United	98	147	9,288	d3	d3	1,322
20. Slovakian	10	35	3,500	.....	.....	1,234
21. Finnish National	12	42	5,000	.....	.....	.....
22. Finnish Apostolic	10	15	3,000	.....	.....	.....
Independent Congregations	85	200	26,000	.....	.....	.....
Total Lutherans	7,471	13,094	1,789,766	128	819	73,866
Swedish Evangelical Mission Covenant (Waldenstromians)	201	207	33,400	.....	.....	.....
Mennonites:						
1. Mennonite	430	289	33,189	5	1	195
2. Bruederhof	9	5	353	.....	.....	.....
3. Amish	260	126	12,580	6	9	167
4. Old Amish	73	93	2,488	.....	.....	.....
5. Apostolic	2	2	200	.....	.....	.....
6. Reformed	43	34	1,650	.....	.....	.....
7. General Conference	140	77	10,682	5	1	137
8. Church of God in Christ	18	18	449	.....	.....	.....
9. Old (Wisler)	17	15	603	.....	.....	.....
10. Bun ics Conference	45	17	3,036	1	1	36
11. Defenceless	20	21	1,136	.....	.....	.....
12. Brethren in Christ	121	126	3,629	45	79	535
Total Mennonites	1,200	757	69,955	62	84	1,061
Methodists:						
1. Methodist Episcopal	17,168	27,121	2,847,923	105	100	26,167
2. Union American Methodist Episcopal	200	235	17,500	30	20	1,000
3. African Methodist Episcopal	6,510	5,816	786,125	10	18	1,125
4. African Union Methodist Protestant	125	88	3,627	26	26	757
5. African Methodist Episcopal Zion	3,401	3,050	550,790	15	8	9,190
6. Methodist Protestant	1,551	2,213	183,894	14	d148	d146
7. Wesleyan Methodist	514	534	17,500	26	d30	d215
8. Methodist Episcopal, South	6,438	15,884	1,556,726	57	184	27,962
9. Congregational Methodist	415	425	34,000	5	10	500
10. Congregational Methodist (Colored)	5	5	319	.....	.....	.....
11. New Congregational Methodist	228	417	4,023	.....	.....	.....
12. Zion Union Apostolic	30	30	2,946	.....	.....	.....
13. Colored Methodist Episcopal	2,200	1,510	200,654	41	18	1,931
14. Primitive	97	100	7,000	24	d12	166
15. Free Methodist	1,015	1,021	29,658	d39	44	920
16. Independent Methodist	3	15	2,569	.....	.....	.....
17. Evangelist Missionary	73	47	3,014	5	5	978
Total Methodists	39,977	58,530	6,256,798	343	178	69,244
Moravians	130	116	16,527	3	1	223
Presbyterians:						
1. Northern	7,483	7,739	1,069,170	88	109	25,009
2. Cumberland	1,649	2,988	186,154	33	26	991
3. Cumberland (Colored)	553	558	42,000	183	158	3,000
4. Welsh Calvinistic	175	175	11,939	.....	.....	.....
5. United	937	947	121,328	18	28	2,594
6. Southern	1,588	3,082	239,883	21	38	4,345
8. Associate Reformed, South	96	91	1,953	.....	.....	.....
9. Reformed (Synod)	127	119	9,117	21	d5	35
10. Reformed (General Synod)	33	33	4,200	1	d5	d300
11. Reformed (Covenanted)	1	1	40	.....	.....	.....
12. Reformed in the United States and Canada	1	1	600	.....	.....	.....
Total Presbyterians	12,658	15,801	1,697,697	365	349	36,175
Protestant Episcopal:						
1. Protestant Episcopal	5,089	6,927	796,542	d11	138	28,381
2. Reformed Episcopal	100	78	9,382	.....	.....	.....
Total Protestant Episcopal	5,189	7,005	807,924	d11	138	28,381
Reformed:						
1. Reformed (Dutch)	723	545	115,280	20	12	1,781
2. Reformed (German)	1,160	1,738	233,054	43	31	8,074
3. Christian Reformed	111	103	21,767	13	4	508
Total Reformed	1,994	2,386	401,001	76	47	10,423
Salvation Army	3,267	731	25,000	6	25	.....
Schwenkfeldians	3	7	300	.....	3	204
Social Brethren	17	20	913	.....	.....	.....
Society for Ethical Culture	.....	4	1,500	.....	.....	.....
Spiritualists	.....	284	45,000	.....	.....	.....
Theosophical Society	.....	69	2,481	.....	.....	.....
United Brethren:						
1. United Brethren[1]	1,943	2,971	231,819	12	5	2,454
2. United Brethren (Old Constitution)	442	519	21,889	5	5	d3,948
Total United Brethren	2,385	4,453	273,200	17	d378	d6,914
Unitarians	555	466	71,000	15	4	.....
Universalists	727	930	54,000	d7	83	462
Independent Congregations	84	156	14,126	.....	.....	.....
Grand Total in 1904	151,113	199,656	20,318,311	1,074	2,910	588,278
Grand Total in 1903	149,489	197,348	20,730,433	1,707	3,276	589,734

[1] Estimates; returns for 1904 not ready. d Decrease.

Methods of Church Work.

WHAT IS A GOOD PRAYER MEETING TOPIC?

By AMOS R. WELLS, in The Standard.

One of the main causes of the decay of the prayer meeting is the careless or stupid selection of uninspiring topics.

Sometimes these subjects are too general. "The Spiritual Life"—what Christian but has been cast adrift on some oceanic theme like that? How much better would be the pointed question: "What difference will it make in our lives whether we serve the flesh or the spirit?" "The Lord's Day" is too broad a subject; far better: "Is Sunday observed as it should be among us? Suggest ways of making our Sundays happier and holier." "The Christian life" ("Have you found that it pays to be a Christian? How!"); "The Bible" ("What methods of Bible study do you enjoy the most?"); these topics are all too general, and those in parentheses will make far better meetings.

On the other hand, if there is confusion in a broad topic, there is speedy exhaustion in a narrow one. Especially to be avoided is a theme that is a fad of the leader, but of no one else. For example: "The sociological aspect of the home" (or any other topic containing the world "sociological"!); "The psychology of the child" (or any other use of the word "psychology"!); "The Bible and the higher criticism"; "Does Prohibition prohibit?"

Equally to be avoided are those topics of one idea which the enthusiastic leader altogether exhausts before he reaches the ironical statement, "The meeting is open." For example: "Two Oars—Work and Prayer." What can be done but give the familiar illustration and draw the familiar conclusion that one must both labor and pray? "Not good enough to join the church"—after one has declared, with all possible emphasis and fullness, that men join the church because of their needs rather than their virtues, what remains? "Lessons of the story of Jephthah"—how many are they? and how likely will the rest of us be to find any after the leader gets through? "A soft answer," "Wheat and tares"—subjects like these are often pounced upon by unthinking leaders, who see in them fine chances for "opening remarks," but do not reflect that they will be opening a vacuum.

Even when the subject is not too narrow or too broad, a common-place or unskillful wording will make it appear so. The dull wording of many prayer meeting topics is as if one should mount in a ring an uncut diamond. Compare the following topics with those in parentheses: "The essential conditions of salvation" ("How may a man know that he is saved?"); "The benefits of a Christian profession" ("Being Christ's—what's the good of it, after all?"); "The dangers of mammon-worship" ("God, or gold?"); "The spirit in which we should enter upon the new church year" ("New courage for new work"); "The motive for personal evangelistic work" ("Why you should be a soul-saver").

In seeking to avoid these commonplace topics we must not fly to the other extreme of fancifulness, but our themes must first of all be absolutely clear and definite; attractive, only in the second place. "The Carmel conqueror" is a "smart" topic, but is to be peremptorily rejected for "Lessons from the life of Elijah."

Alliteration is more likely to be a snare than a stimulus. "Pitchers and promises" may be very luminous to the leader, but the rest of the church will be in the fog until he reads the Gideon story—and even then. "God's promises that have brought you victories" would sound tame, but would result in a good meeting.

In general, also, though brevity is the soul of wit, it is not the soul of a good prayer meeting topic. Use precisely as many words as are needed, and not a word more; *e. g.*, not "Prayer and praise," but, perhaps, "How to get more prayer and praise into our lives."

A prayer meeting topic should never be without its accompanying scripture. Thus you get virtually two topics, each reinforcing the other, like a "double-header" on a railway train. "Minorities that are needed today" is immensely strengthened by a reference to Gideon or Elijah. "Every Christian a witness-bearer" is rendered doubly effective by the addition of Jonah, or Moses. "Send by some other," or Paul's "Woe is me if I preach not."

A good prayer meeting topic will be suited to all the church, old and young, rich and poor, learned and ignorant. It will always have in view the prayer meeting goal, "General participation."

A subject that renders general participation almost impossible is "The moral uses of luxury and beauty," or any other topic quite philosophical and theoretical. "The responsibility of wealth" is not a healthful topic, because few are wealthy; "Our responsibility for our dimes" would be more to the purpose.

The most useful topics are those that are based on the largest needs and experiences, such topics as: "What I have learned from trouble;" "Hospitality—the Christian's duty and joy;" "Stealth in relation to religion;" "What a consciousness of Christ's presence has done for me."

Good themes, therefore, are those based on the virtues and vices, such as humility, cheerfulness, honesty of word and deed, punctuality, reasonableness and their opposites. The Bible is a part of the experience of all Christians, and therefore a good topic is one that takes a Bible scene or simple passage, and calls for lessons from it—Christ's walking on the water, the twelfth of Romans, the third of James, Elijah in the famine, David and Absalom. Topics based on natural analogies are good, because they draw on such a wealth of personal experience and scriptural allusion; for instance, I have never known a poor prayer meeting when the subject was growth.

Far more attention than is now paid should be given in our prayer meetings to local conditions. At the beginning of the school year discuss "How to co-operate with our schools."

Just before election talk about "What our religion should do for politics." With an eye to the public library and the newspapers, have a prayer meeting on "The Christian use of books and periodicals." Before the Week of Prayer ask the church: "Shall we have a revival this year?" At any time, you will have a good meeting on the theme, "The worldly influences surrounding our young people."

In this same direction, we need to pay more attention in our prayer meeting topics to the regular departments of church work. Once a year devote a prayer meeting evening to the Sunday school, another to the young people's society, another to the church finances, others to church music, missionary work, care for strangers and the sick, increase of the church membership, the church's social life, home life, the prayer meeting itself.

As to the form the topic shall take, it has been made abundantly evident that my preference is for the question. There is a snap about a question, a personal appeal, that commends it especially to a meeting for general participation. Compare the following topics in their affirmative and interrogative forms: "Advance steps for our Sunday school." ("What advance steps should we take in our Sunday school this year?") "How to increase participation in our prayer meetings." ("Why do so few take part in our prayer meetings, and how can we get more to take part?") "Wanted—an increase in our missionary contributions." ("How can we increase our missionary contributions?") "Your most helpful Bible passage." ("What Bible passage has helped you most, and how has it helped?") "The world's betterment or deterioration." ("Is the world growing better or worse? Why do you think so?") "Improving our town." ("What can we do to improve our town?") "Reasons for your belief in prayer." ("Why do you believe in prayer?") It will be noticed that the question form usually requires more words, but it will draw out more speakers.

Some ministers have a fondness for serial topics, but I seriously question their value. They are sure to become monotonous. Take even a series so varied as would be one on Paul's "fruits of the Spirit." I am sure the church would become almost sick of Christian graces before the list was completed; and even if the meetings were good ones, they would be far better if separated by considerable intervals. Prayer meetings are not study classes. Cumulation of effect is prevented by those seven distracting days that intervene. It is better to make each meeting stand on its own legs.

Many ministers have tried the plan of setting up in the church a box in which the church members may place requests for the consideration of certain topics in the prayer meetings, and have been disappointed in the result. Ah, no! that is too easy a way of doing a difficult thing.

The wise minister will watch thoughtfully, keeping careful records of the topics that are least fruitful and of those that are most fruitful, noting the apparent reasons, and thus learning alike from failure and success.

On the whole, it appears, the central thought in the selection of prayer meeting topics is life. Let them be built on the lives of the people, their sorrows and joys, their fulness and needs, their sins and goodness, their convictions, gropings, and aspirations—base your prayer meeting topics thus on life, and upon them new life can and will be erected, the strong walls and soaring towers of the kingdom of heaven.

Auburndale, Mass.

COTTAGE PRAYER MEETINGS.

From "Methods of Church Work," by Sylvanus Stall.

In many, and perhaps in most congregations of large Christian activity, cottage prayer-meetings are frequently or regularly used with great benefit. There are numerous advantages to be secured in the cottage prayer-meetings which cannot be attained by the church prayer-meetings. 1. They afford an opportunity to all the members to take some part in public worship. 2. By holding these meetings at or near the homes of those whose interest in the church needs quickening, a deeper spiritual life may be begotten. 3. The meetings may be held at the homes of aged, infirm or sick, and thus be a means of blessing to such as could not otherwise be present. 4. They are sanctioned by the example of the early disciples, for they assembled daily, not only in the temple, but "in every house they ceased not to teach and to preach Jesus Christ." When Peter was liberated from prison by the angel, he came immediately to the house of Mary, the mother of John, "where many were gathered together praying." The book of Acts clearly manifests the fact that meetings for prayer were frequently and regularly held from house to house, and when Paul was at Philippi he even met with some people who were accustomed to assemble outside of the city by the side of the river, and there to engage in prayer. Here it was that Lydia was converted. (Acts 16: 12-14.)

Cottage prayer-meetings may be held with a view of deepening the piety and increasing the numbers of those who are already members of the church, but who should be more actively engaged in Christian work, or they may be made the means of reaching the unconverted, and carrying the gospel to the irreligious and destitute in large tenement houses, or unfrequented portions of the city or town. It is well to determine, in the beginning, the object which is to be sought, and then to direct the meeting judiciously for the accomplishment of the end desired. Persons who are placed in charge should be duly instructed concerning promptness, brevity in all prayers, Scripture selections, hymns, etc., and, above all, that they are by no means to fail to be present without duly securing some competent substitute to take their place. Printed invitations, with subject, date and place of meeting, to be given to those present for distribution in the neighborhood, will prove helpful. The distribution of tracts, religious newspapers, illustrated Sunday School papers, etc., to both grown people and children, may be used with benefit.

The cottage prayer-meeting affords a good field for the training of the young, and the exercise of the talents of young converts. Rev.

Theodore L. Cuyler, in the volume commemorative of the twenty-fifth anniversary of his settlement as pastor, commends this feature in the following language: "We therefore urge upon all converts the duty of immediately engaging in the devotional services and spiritual activities of the church. We have found the social-prayer-meeting—held on Monday evening in private houses—to be an excellent training-school for beginners. Scores of our most active members have opened their lips for the first time in prayer or public addresses in that familiar and informal gathering. Unless a new convert begins at once to take part in devotional meetings he is apt to remain tongue-tied for life. To pray and to 'speak in meeting' are not the sum of Christian duty; but it is equally true, that to 'neglect the gift' of utterance for Christ, or not to develop it, is both a loss to the individual and to the church."

The attendance of a large number is not necessary to success. The report of a prosperous cottage prayer-meeting begun eleven years ago is before me. At the first meeting there were seven persons present. At the end of the first seven weeks there were twenty-two present. At the tenth anniversary, held in the lecture room of the church, there were eighty present.

Suggestions for Small Churches.

A few ideas from results of a round robin sent out by The Ram's Horn:

O. W. SNODGRASS, Connecticut:

Go for the men. The women are the mainstay of small churches; but the need of those churches is men. Women have great respect for a man who succeeds with men; but men despise a man who is only popular with women.

Visit men at their work. At Saybrook Ferry I went to see some men stringing gill nets. The boss said to me: "You have come to see how I work: I'll be up at the church Sunday and see how you work." He and the gang were there. Don't hinder a busy man. Be busy and let them know that you are busy; but go and see what all your people do, —know them.

As for the children, if you have any chance, get up a society for them. I call mine the "Church of the Future." I teach them some of the main points in our doctrine and polity. I have parties and socials for them and play baseball with the boys; but everything is subsidiary to making Christians of them. The plan works, too.

In a general way, seek for variety. "Variety is the spice of life." If you have not a sufficiently large work to use all the department of the Christian Endeavor or Epworth League, cut out whatever you don't need; or get up a new society on your own model. Even if not so good, it may be better for you.

Aim at brevity. Short sermons, services, songs, prayers and testimonies are more likely to be to the point than long ones. Sometimes a meeting can be advantageously turned into an informal discussion of an interesting point.

If a soul is worth more than a world, then the smallest church is an empire fit for the greatest man. A man may rightly have a godly ambition; but let him never despise the smallest parish in the world.

This was tried by a Maine preacher with success:

In a small pastorate where years of indifference and fatalism had produced their deadly effect upon the religious life of a decadent New England community, I wrote to about forty men, many of them non-churchgoers, a letter asking the following questions: (1) Is the church of any real value to you? (2) If so, of what value? (3) How might it be made of more value? I promised to treat as entirely confidential the names of those who sent answers.

Three-fourths of the men replied to my questions, and the replies were very intelligent and respectful. Only two said the church was of no value. I then preached a series of sermons on the general topic, "What the men of this town think of the church." It is hardly necessary to say that the men who answered my questions were present and interested in my themes which were so arranged as to be earnest appeals to accept the blessings of the Gospel. This is only one simple method to create an interest, but in this particular case it was very successful.

REV. G. E. TUTTLE:

The best methods with which I am familiar to get in closer touch with members, where duties and distances are such you cannot get around as often as desirable, is to publish a small church paper. I was confronted with poor attendance one year when pastor of a church in a town of about 1,000 people. My members lived largely in the country. Many were old and sick, requiring much pastoral labor. I started a small monthly paper at my own expense and put a copy each month into every family. The results justified the expense. It put new life into every department of the church, materially increasing the attendance and finances. The church that year made a very unusual record in every way.

An inexpensive paper may be printed on duplicating apparatus.

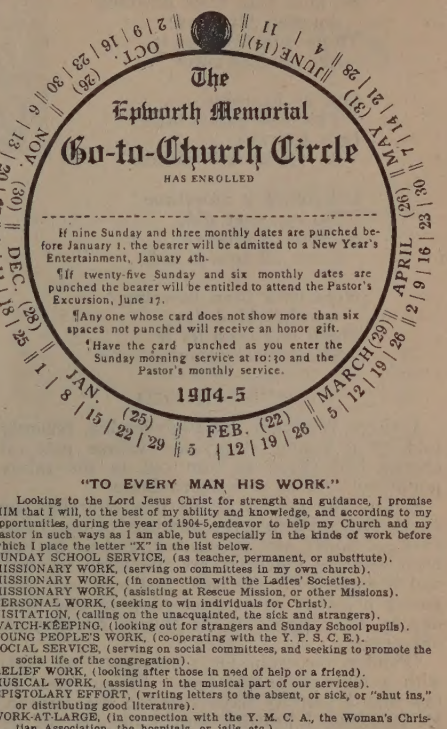
Draw on the blackboard, or on white paper, simple illustrations, making them up or completing them in the progress of the "talk."

One year I gave a series of "chalk talks" in the form of stories—pungent, searching, tender and full of the Gospel. The church was filled for over a dozen nights. Then in the same charge I gave at night a series of illustrated sermons, using simply the blackboard—with much profit.

Let me add that success does not depend so much on the methods as on the man. He must be a live, wide awake, progressive, up-to-date, Holy Ghost preacher, ever on the alert for suggestions and materials that will make him more efficient, combined with a disposition to spare no effort, expense or labor, having an intense love for souls and his sacred calling.

Some Suggestive Reproductions which Explain Themselves.

I AM A HUMBLE
"DOOR-KNOB CALLER"
I extend to you and your friends a cordial invitation to attend the REVIVAL SERVICES.
FRANKLIN CIRCLE CHURCH OF CHRIST
Inspiring Song Service 7:30 P.M.
SERMON AT 8 O'CLOCK
BY
EVANGELIST A. M. HARVUOT
OF CINCINNATI, O.
EDGAR D. JONES, - - - - Pastor
WILLIAM KRAFT, - - Assistant Pastor


The
Epworth Memorial
Go-to-Church Circle
HAS ENROLLED
If nine Sunday and three monthly dates are punched before January 1, the bearer will be admitted to a New Year's Entertainment, January 4th.
If twenty-five Sunday and six monthly dates are punched the bearer will be entitled to attend the Pastor's Excursion, June 17.
Any one whose card does not show more than six spaces not punched will receive an honor gift.
Have the card punched as you enter the Sunday morning service at 10:30 and the Pastor's monthly service.
1904-5
"TO EVERY MAN HIS WORK."
Looking to the Lord Jesus Christ for strength and guidance, I promise HIM that I will, to the best of my ability and knowledge, and according to my opportunities, during the year of 1904-5, endeavor to help my Church and my pastor in such ways as I am able, but especially in the kinds of work before which I place the letter "X" in the list below.
SUNDAY SCHOOL SERVICE, (as teacher, permanent, or substitute).
MISSIONARY WORK, (serving on committees in my own church).
MISSIONARY WORK, (in connection with the Ladies' Societies).
MISSIONARY WORK, (assisting at Rescue Mission, or other Missions).
PERSONAL WORK, (seeking to win individuals for Christ).
VISITATION, (calling on the unacquainted, the sick and strangers).
WATCH-KEEPING, (looking out for strangers and Sunday School pupils).
YOUNG PEOPLE'S WORK, (co-operating with the Y. P. S. C. E.).
SOCIAL SERVICE, (serving on social committees, and seeking to promote the social life of the congregation).
RELIEF WORK, (looking after those in need of help or a friend).
MUSICAL WORK, (assisting in the musical part of our services).
EPISTOLARY EFFORT, (writing letters to the absent, or sick, or "shut ins," or distributing good literature).
WORK-AT-LARGE, (in connection with the Y. M. C. A., the Woman's Christian Association, the hospitals, or jails, etc.).
TEMPERANCE WORK, (seeking to promote temperance in all ways).
ALL-ROUND WORK, (anything that others will not do, and I can).
Name..... Address.....

Dean Farrar has not written a great number of hymns, in fact they might all be counted on the fingers of one hand, but he is the author of several carols, at least one of which should be in every hymnal. I refer to his:—

"In the field with their flocks abiding,
They lay on the dewy ground,"

of which the following is the first verse—

"In the field with their flocks abiding,
They lay on the dewy ground,
And glimm'ring under the starlight
The sheep lay white around,
When the light of the Lord streamed o'er them,
And lo! from the heavens above
An angel leaned from the glory,
And sang his song of love;
He sang, that first sweet Christmas,
The song that shall never cease—
Glory to God in the highest,
On earth good-will and peace."

This carol, Dean Farrar tells me, was written while he was an assistant master at Harrow School. It was composed expressly for the boys there, and was frequently sung in the chapel. It has been very effectively set to music by Mr. John Farmer in his "Christ and His Soldiers."

NOT HIGHER CRITICS.

It isn't higher critics that are destroying the influence of the church—and I have no more sympathy with the destructive critics than you have. The trouble is not with the higher critics, but the lower living of Christians. The fog of higher Christians is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeam of Christian living. I'll wear myself out preaching the evidences of Christianity, and some cross-grained representative of Christianity in the pews will spoil the whole inside of ten minutes after I get through.—P. S. Henson, D. D.

A RARE BOOK.

A book that will be difficult to find in a year or two is "The Minister Himself," by Rev. Charles Sheard. The *Outlook* said that one chapter on Civic Questions was a tract for the times. There remain only 21 copies. It was published and had a good sale at $1.50, but as long as they last you may have a copy at $1.00. Your money will be returned promptly if your order arrives too late. F. M. Barton, Publisher, Cleveland, O.

TODAY.

So here hath been dawning
Another blue day;
Think wilt thou let it
Slip useless away.

Out of Eternity
This new day is born;
Into Eternity
At night, will return.

Beholding it aforetime
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day;
Think wilt thou let it
Slip useless away.

APPRECIATED.

Bishop Whitaker, of Philadelphia, recently told of a young clergyman whose pastoral charge had fallen to him out in the thinly populated end of a Western State.

Riding the circuit of his tiny churches, he never imagined that the auditors of one town ever sat under him in another, and so he had been delivering everywhere the same sermon, and it seemed to take well; just how well that young preacher never guessed until one Sunday he was stopped at the church door by an old negro.

"Pahdon me, suh, fer a moment," he said, with a most respectful bow. "I jus' wan' to say that I suttinly have enjoyed dat sermon. De fust time I heard it, suh, I liked it, an' de secon' time I liked it better, an' as I been follerin' you aroun' hit jus' keep growin' on me like. Now, suh, I'se sorter in de preachin' business my own se'f, an' it jus' occurred to me dat you gwine to wear out dat sermon some fine day, an' den I wants to buy it. When you git ready to sell it, suh, I stan' to give you fifty cents."

IT WOULD NOT COME DOWN.

The following story, related by Froude to Dr. Boyd, shows the absurd way in which some people act in relation to the Scriptures:

Froude had been staying down in Devonshire, in a familiar parish, and he called on a farmer, known since both were boys. In the state chamber of the farmer's dwelling there lay on the table a grand illustrated edition of the Bible. "That is a beautiful Bible to have," said the historian. "No, it's not," was the startling answer. "I wish it had never come into this house." "Why so?" Then the farmer said, "I'll show you." He turned to a picture which represented the walls of Jericho in the act of tumbling down on a well-known occasion. "That never happened," said the farmer; "it is a parcel of lies!" Somewhat scandalized, Froude asked how this conclusion had been arrived at. "I'll tell you. After I first saw that picture I got a ram's horn and made it into a trumpet. Then I went out and walked seven times round an old house that I wanted down and I blew till I nearly burst myself, and the house never fell down at all. There it is yet. No; that story is a parcel of lies." Then Froude uttered his memorable laugh, and said, "You see how the rationalistic spirit is getting about."

There is one thing the farmer had not taken into account, and that was, the children of Israel acted upon the authority of God's word, while the farmer did according to his own thought. The Egyptians might have tried, with equal non-success and presumption, to make the Red Sea roll back when it was coming upon them as the farmer to think that the walls of his old house would come down through his blowing a ram's horn. Faith acts upon the authority of God's word (Heb. 11:28, 29), while presumption is prompted by the dictates of self-will.

IS THE WORLD GROWING BETTER.

One-third of the earth's habitable area is under English or American free government.

Arbitration is steadily gaining.

Education. In the United States, of children between 5 and 18, there were in public schools in 1870, 57 per cent.; in 1902, 71 per cent. In the United States 21.6 per cent. of the population are in elementary schools; in Ontario 21 per cent.; England, 18; New Zealand, 17; Germany, 16.5; France, 14.1; Italy, 7.7; Russia, 3.3.—From the American Institute of Social Service, New York.

"GOOD, SOLID BIBLICAL MEALS."

"I regard with grave foreboding the encroachment of an effeminate streak in Christian character, which is imperilling its robustness. Christian men and women of today do not sit down to the good, square, solid Biblical meals in which our fathers revelled in the generations past. We have fallen upon the days of scraps, and snaps, and chips; everything has to be reduced to the tit-bit, and we ignore the firm and solid loaf. How can we expect robustness from such a diet? If the Endeavor movement has a peril—and I speak not as one who looks in at its window, but as one who sits down at its table—its peril consists in the infrequency of the solid meal. When I look at your table I sometimes fear for your muscle. I confess that I would sometimes like to see larger joints upon the table, and larger supplies of whole-meal bread, with a fine hard crust to ensure mastication. Depend upon it, our diet has much to do with our persistence; the furnishing of our table determines the temper of the battlefield."

The above is extracted from a late sermon by Rev. J. H. Jowett to the Christian Endeavorers in England. Dr. Jowett is the successor of the late Dr. Dale, of Birmingham. It is reported that when Dr. Dale preached doctrine for an hour, and his friends said, "People will not stand it," the preacher replied, "They will have to stand it." And they did.